

## Promises, promises...

by Marjorie Cooney

"Don't bother me, I'm busy. Tomorrow I'll sew on your button . . . Can't you see I'm trying to make sense out of this magazine? Later . . . when I have a free minute. Next week, for sure, I'll take you shopping."

Promises, promises! Yet there never seems to be quite enough time, no matter how efficient we think we are. The daily schedule is more and more hectic, more hurried, more harried. Obligations crowd in, for family, for others, for the church, for the school, till life seems one mad whirl of activity.

When I have time . . . tomorrow . . . someday . . . It's too late! The children have grown to teenagers, to young adults going their own way and they don't need my help anymore. Questions which I would like to answer are no longer there. That golden moment is gone — forever.

Here's a gift suggestion for your children this Christmas. Perhaps this will be the best gift they will receive. The gift of time, your time! Time to show interest in their interests, time to delight in their budding talents (we have a young author in our family and I love to read his stories and poetry.) Time to tune in and listen when they talk. Time to be with them — perhaps a family night once a week with their selection of games — and a warm bowl of popcorn.

Time to laugh and play, time to read God's Word and pray together. An evening out with your child alone occasionally. A baking lesson in the kitchen during holiday festivities. (I would prefer to have the baking periods during summer holidays in a more relaxed setting.)

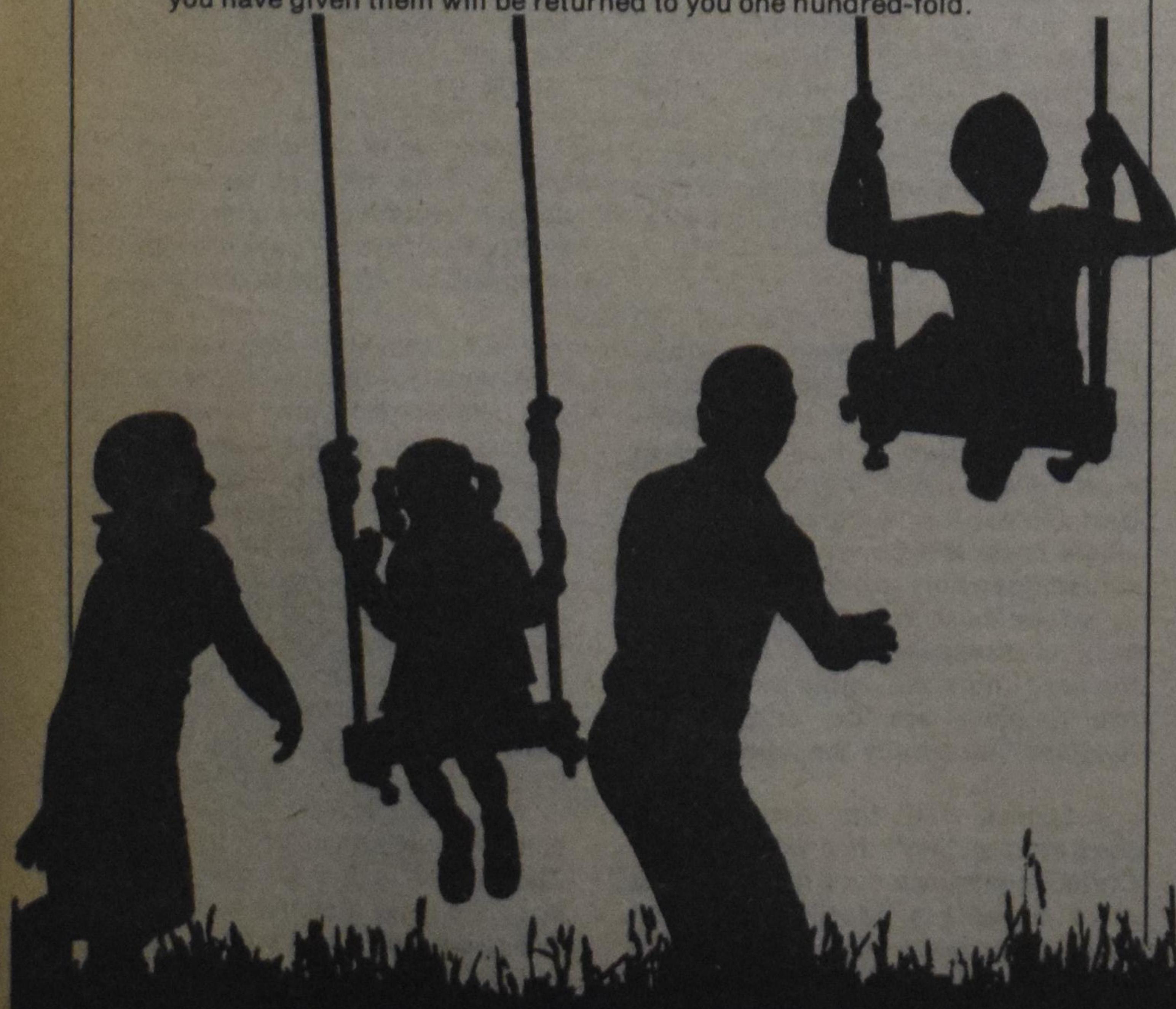
But where do I find time to give my children this gift, you ask. You won't find the time no matter how hard you look for it. You will have to make it. Schedule it. It may and does often mean pursuing your own interests while the children are in school so you will have time to share with them when they are at home.

Perhaps it will even mean giving up some of your own cherished hobbies occasionally. Temporarily. There will be plenty of time for hobbies after they are "on their own". It means arranging your schedule with family in top priority. I have heard of a man who gave up his cherished annual hunting expedition for 18 years to spend vacation time with his family. Once your priorities are decided you have taken a giant step towards not suddenly having more time — but using your time more wisely and efficiently.

The gift of time cannot be bought, gift-wrapped, name-tagged and placed under the Christmas tree, but a note (placed in a Christmas gift) that your children have the gift of your time for the year ahead will be priceless to them.

We can all afford to sort out our priorities, disregard the non-essentials, get back to basics. There will then be no more guilt feelings about promises. We will have time for all the precious once-in-a-lifetime opportunities which now are eluding us, due to lack of time.

Time, one of our most precious commodities, comes free. Yet it can never be replaced if it is lost or "killed." Treasure the golden moments shared with your children and the joy and the gift of time you have given them will be returned to you one hundred-fold.



## Christmas parcels for seamen: can you do it again?

by Keith Knight  
C.C. Editor

More than 3,000 Christmas parcels from across Canada were handed out to seamen in ports on both Canadian coasts last year . . . and they all came from you! Individuals, families, societies, clubs and organizations across Canada responded enthusiastically to an appeal to prepare a Christmas parcel for a seafarer who was spending Christmas in a foreign country called Canada.

Rev. J.E.F. Dresselhuis, Christian Reformed port chaplain in Vancouver, and Rev. Hans Uittenbosch, Christian Reformed port chaplain in Montreal, both received generous response from the western and eastern provinces of Canada.

Both men received the Christmas parcels by the truckload full and they were distributed aboard ships which came from a kaleidoscope of nations from around the world. A minimum of 40 parcels are required to serve a single ship.

The idea began a number of years ago as part of a "word and deed ministry" in both ports. The seafarers are each given a copy of the New Testament in their own language but it was also thought to be a nice gesture if they were given a Christmas present to remind them a bit of home.

What should the Christmas parcels contain? To be sure that every parcel is of about the same value, and to

facilitate shipping, here are a few suggestions. An empty children's shoe box is an ideal size. It is suggested that each box contain at least one item of some value, for example: a pair of socks, scarf, gloves, tie, handkerchiefs, bath towel, after shave lotion, etc.

It is suggested further that each box also contain a set of airmail envelopes, with or without a writing pad, and a package of candy or chocolates. You may also wish to enclose one or two other small items such as clothes brush or a shoeshine kit, but that is optional. Finally, the organizers suggest that you enclose a small card, preferably with a few lines of your own on it. You might even wish to put your name and address on the card.

Each parcel should be wrapped attractively and firmly. Do not enclose outdated devotional literature since each seafarer will receive a copy of the New Testament in addition to your parcel. Attach a small piece of white paper to the outside of the parcel, rather loosely, listing the contents. Mail your parcel individually, wrapped in strong brown paper, or in lots, before December 1.

You may send them to Rev. J.E.F. Dresselhuis, 7449 Kerr St., Vancouver, B.C. V5S 3E2 or to Rev. Hans Uittenbosch, Mariners House, 165 Place d'Youville, Montreal, P.Q. H2Y 2B2.

Last year you mailed about 3,000 parcels to these two men for distribution in the various ports. Let's try to improve on that this year.

## FOCUS

### CBC religion programming lacking

OTTAWA (CCP) — The CBC doesn't know how to handle religion, according to an inter-church brief that will be presented to the Canadian Radio-Television and Telecommunications Commission (CRTC) in October.

The church representatives say they sense the CBC has trouble integrating "matters of faith, ethics and morality into the mainstream of issue-oriented programming". The brief, submitted by Interchurch Communications, a coalition of media people from Anglican, Baptist, Lutheran, Presbyterian and United Churches, as well as the Canadian Conference of Catholic Bishops (English sector), comes to the CRTC as it is considering the regular application of the CBC for renewal of its network licenses.

While the church brief commands much of the network programming as "at its best, among the finest in the world" the praise stops when it comes to handling of religion.

The churches aren't looking for "evangelizing in the narrow, commonly-understood sense of the term"; they want an acknowledgement that faith does matter, that it is "a respectable, vital and challenging experience".

There are exceptions to the dismal CBC handling of religion, all of them on television, the brief says. *Meeting Place*, *Hymn Sing* and *Man Alive* were all seen as valuable attempts to serve spiritual needs.

### Translation workshop in Arctic

PANGNIRTUNG, Eastern Arctic (CCP) — This Inuit (Eskimo) community in April, 1978, served as the site for a three-week Eskimo language workshop sponsored jointly by the Canadian Bible Society and the Anglican Diocese of the Arctic.

For the more than 17,000 Inuit, the language of their translation, 100 years old, is now out of date.

Because of modern communications in the north (radio, TV, and newspaper) and extensive travel between communities, the dialect differences are gradually merging and disappearing, and the new translation will be known as Central Eskimo, using the syllabic script. Farther west, the Copper dialect will persist, using a Romanized orthography.

A goal of three years has been set to complete the project.

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Next week

World Hunger and Fasting

# Viewpoint

## Eternal rest in the Lord

You are probably resting while you are reading this. At least, I'd like to think you are. It is probably a Sunday, the traditional day of rest. It might be an evening, too. In any event, you have set some time aside for resting and relaxation.

We all need a time of rest, every day and every week. God needed it, too. After His six days of creating the universe, He rested on the seventh.

We often talk about Sunday as being a day of rest but we take that word "rest" to mean sleep. But God doesn't command us to "sleep", He simply tells us to rest or relax.

The children in Sunday school sing that song: "Hear Christ calling: 'Come unto me. I will give you rest.'" It indicates that in God's arms, His children can find peace and security.

Our faith in God requires rest, too. Rest in God. And so it is that the epistle to the Hebrews talks a lot about the sabbath rest. "Let us strive to enter that rest . . ." it says in chapter four.

We tend to think of rest as simply lying around on a Sunday afternoon. God speaks of a fuller rest, an eternal rest in the Lord. If we have true rest in the Lord then we experience the joy of perfect harmony with our Creator.

You know that when you go for your afternoon nap on Sundays, or through the week for that matter, that your mind has to be resting. You have to be relaxing before you can rest. If your mind is full of problems at work, you just won't get to sleep. If you think of your heavy work schedule for the next day or week, whether it's in church activities or other activities, you just won't be able to rest.

In order to rest you have to put your

mind at ease. We need that when we "rest in the Lord," too. There are two rules for finding rest in Him: faith and obedience. If you believe in the Lord and if you obey His commandments, then you can find rest.

God offers His children an eternity of rest but it is not a rest of inactivity. Eternity will be a time of triumphant joy. In the heavenly sabbath God will give us rest from our earthly toilings, trials and tribulations.

Hebrews says, to repeat, "Let us strive to enter that rest . . ." That striving means that we must not only long for it but that we must work hard at it. That rest which God promises for an eternity is not just laying down on some lazyboy in the clouds for the rest of our spiritual existence. God's promise of that eternal rest is to be taken seriously. It comes, as we said, by faith and obedience.

What kind of rest will it be? It will be a paradise; tending our heavenly garden or feeding our flocks. My father was a gardener for a lot of his life. It was a beautiful hobby for him. He died while he was in his favorite garden spot. I'd like to think that he is enjoying his heavenly rest in a garden full of flowers and vegetables. The weeds are gone and the sweat of his brow has been wiped by Jesus' robe. That will be the sabbath rest which we can all look forward to.

When God rested after Creation, he continued to be active in providence, in judgement, and in grace. Our "rest in the Lord" promises to be one in which we, too, will be active. We can long for that eternal rest in the firm assurance that it comes to those who believe and obey His will.

Keith Knight

by Keith Knight

# NewsViews

## Parties test their strength

Pierre Elliot Trudeau can hardly wait. Joseph Clark can hardly wait. Edward Broadbent can hardly wait. Lorne Reznowski can hardly wait. They are all political leaders in Canada and they are eyeing October 16 with a great deal of curiosity.

That is the date on which 15 by-elections (mini-elections) will be held across Canada in ridings where seats were vacated by members of parliament, either by resignation or death.

For Prime Minister Trudeau, it will be a test to see if his Liberals are still as popular as he hopes they are. Conservative leader, Joe Clark hopes to capitalize on strong anti-Liberal feelings across the country while New Democratic Party leader Ed Broadbent and Social Credit leader Lorne Reznowski hope to gain more seats in what they see as an off-balance government.

Fifteen areas across Canada will undergo the test of politics with local people dabbling in the political arena, trying out their own popularity and philosophy (of sorts) on the electorate.

The Manitoba riding of St. Boniface, on the outskirts of Winnipeg, is just one example of what is happening during this series of by-elections . . . and what will probably be repeated in the federal general election next spring.

St. Boniface riding has been a Liberal stronghold for more than 50 years with the Conservatives winning there just once (in the Diefenbaker sweep of 1958).

The Liberals have traditionally received their support from Old St. Boniface, a small settlement in the

north end of the riding consisting of nearly 17,000 French-Canadians which represents about 22 per cent of the riding's population.

While the French-language sector of the riding will probably continue to support the Liberal candidate, the rest of the riding has rather strong anti-Trudeau tendencies which will swing the vote to the Conservatives, NDP and Social Credit, probably in that order.

Similar situations are repeated in the other 14 ridings. The results of the October 16 by-elections will set the stage when some 225 ridings undergo the same process next spring.

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## DATELINE: THE WORLD

Rev. Johan D. Tangelander

Islam as a spiritual power [1]

Mr. Sjafruddin Prawiranegara, an Indonesian nationalist and Muslim leader, predicted in 1949 that Islam would become a third spiritual power standing between the two super-powers: Russian communism and Anglo-American capitalism. Prawiranegara was convinced that with the eruption of the Second World War, Islam would not only be the peacemaker, but also the victor. As referee between the two warring parties, out to destroy each other, Islam, as the highest spiritual authority, would lead mankind to eternal happiness. Prawiranegara's prophecy has been partially fulfilled.

Islam has become a super-power, not only religiously, but economically and politically as well. Islam is no longer confined to the Middle East. It is a religion on the march. It has become universal.

In July of this year, some 200 delegates from 30 countries, met in Karachi, Pakistan, to discuss wide-ranging issues of vital interest to Muslim nations, and communities in Asia at the first ever Asian Islam conference. Pakistan's military ruler,

General Mohammad Zia-Ul-Haq, inaugurated the three day non-governmental conference, sponsored by the Rabita Al-Alam Al-Islami (World Islamic League), as leader of the host nation.

The conferees discussed issues such as the expulsion of Burmese Muslims from their homes, the treatment of Muslim minorities in general by non-Muslim Asian countries, the propagation of Islam, and efforts for the restoration of the Al-Aqsa Mosque in Israeli-occupied Jerusalem to Muslim custody.

The upsurge of Islam is a very disconcerting trend with widespread religious, economical and political implications. There is a growing tendency of ultra-right Islamic countries to interfere in the internal affairs of any country that has a large number of Muslims. This has been a problem in the Philippines.

Muslims in the Philippines? What is not well known in North America, but what is common knowledge to missionaries here, is that there are as many Filipino Muslims as there are Protestants. The Philippines is the only

Christian nation in the Far East with 83.8 per cent considered Roman Catholic. Five percent belong to the indigenous Aglipayan Church; five percent are Muslims, largely concentrated in Sulu and Western Mindanao, and the remainder belongs to the Buddhists, animists and minority religious sects.

In 1938, Dr. H. Kraemer, the prominent Dutch missiologist, wrote, "It seems that the time approaches more and more when the Christian Church will have to face a concrete meeting with Islam. Africa and Dutch East Indies, the two great territories where Islam and Christianity are both spreading rapidly and where paganism as an established religion is on the brink of disappearing, will become in the near future the places where these two religions are the only official religions that occupy the field."

I believe that the time for "a concrete meeting" has now arrived. Christian missions have never made a great impact in Muslim controlled areas, while Islam continues to spread in various areas of Asia and Africa, and is now getting a strong foothold in

Western nations. In a series of articles I want to discuss this impact Islam is making outside its home-base: the Middle East.

The threat of Islam is serious. Yet this isn't the time to be pessimistic about the future of the church of Jesus Christ. Our perilous days are also days of opportunity for all God's people.

I am thankful that evangelical Christians are becoming more alert to the challenge Islam presents. On October 15-21 of this year, the North American Lausanne Committee for World Evangelization and World Vision International are jointly sponsoring a conference for the purpose of bringing together 150 North American leaders who are dedicated to the goal of doing mission work among the Muslims. Conference releases state that the gathering "is not an end in itself; it is a way to bring us together; to help us discover one another; to perceive more accurately the status of Christianity in the Muslim world; to learn the most effective ways to work and to develop those strategies which will fulfill our obedience to Jesus Christ."

## We are not recreational counselors but fighting soldiers

Dear Sir:

The letter from Mrs. Jacqueline Looper published in the Sept. 1 issue of the Calvinist Contact should not have had the heading, "What are we talking about?", but instead, "What am I talking about?". After what she thought would have been a pleasing reply to Christ as to the usage of His gifts, I'm sure our Lord would have yawned and said, "That's all very nice I think, but did you believe in Me?". Her letter epitomizes a dangerous trend in the Christian Reformed Church which is shocking and is becoming a long fuse on a bomb ready to explode in our faces.

What Mrs. Looper has unfairly and incorrectly identified as bickering is actually the concerned voice of Christians trying to find out what the Word of God says about topics that are of importance. If solutions to our problems on various topics can be found in the Bible, then God must have found them important enough to inspire the authors of these holy books to include them in their writings. Therefore these topics cannot be labeled 'trivial issues'.

We need God's guidance in everything, or are some of us prepared to tell Him, "Well almost everything, except 'the less important issues', I can handle them myself if you don't mind."

Our main source of guidance comes from the bible and we are increasingly failing in our dependence on the Holy

Word. We are rapidly becoming a group of know-it-alls and if something from the Bible doesn't fit into our line of thinking, we misalign and warp it until we can make room for it.

Many of us are in danger of having a watered-down faith, a faith that is afraid to rub society the wrong way for fear of making waves both outside of and within the church. When confronted with the disturbing fact that many of our members do not believe or accept the truths in the Bible as written, they try to sweep everything under the carpet and state that we are worried about 'superficial topics' and that 'Satan is working hard to keep us engrossed with the less important issues.' I am afraid however, that many are being seriously deceived by Satan when they accept only parts of the Bible as being literal while complacently tagging the rest as being symbolic or not meant for modern man.

Along with many others in our Church, Mrs. Looper seems to feel that as long as we can live in harmony with our fellow man, we are doing what God wants us to do. How wrong that is! We are not recreational counselors ready to accommodate everyone with a good time free of hassles, but fighting soldiers courageously standing up for Christ and His Word while trying to make it uncomfortable for Satan and his cronies.

Gordon J.W. Baker  
Fredericton, N.B.

## Thanks to the courage of our parents.

Just thinking back of years ago what it must have meant for our parents to take a big step as they did; to leave home, family, friends; and homeland behind, sell what they owned and moved to a country strange to them, using a language they did not speak.

Many a disappointment had to be overcome. Even church-wise things were so different. At some places worship was held just once in a while or on a Saturday evening. Yet most of our parents bit through the sour apple and got things's

rolling and stuck with it.

It has no use to rehash all what they experienced in those first years because volumes could be written. I realize that many parents have gone on to Higher Glory, but for the ones still alive, including our own parents, I say, "Indeed, This was courage."

I hereby hope and wish that you now may enjoy the fruits of your labour in this country at an older age.

R. Schotsman  
Mount Hope, Ont.



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## Leaving the country for six months?

Travelling outside Canada requires planning. You may need shots, a renewed passport, or a visa. And now, if you are a permanent resident without Canadian citizenship, you may need a permit from your local Canada Immigration Centre or a Canadian government office abroad to come back into Canada.

That's right. Under Canada's new immigration law, permanent residents (not Canadian citizens) who are outside Canada for more than a total of 183 days in any 12-month period will be considered to have abandoned Canada as their permanent home. And, unless they can satisfy an immigration officer that they didn't intend to give up their Canadian residence, they will lose their status as permanent residents and be refused re-admission.

The best way to prove that you didn't intend to abandon Canada as your place of permanent residence is to present a Returning Resident Permit to the immigration officer at the port of entry.

This permit is not a legal requirement, and it doesn't absolutely guarantee re-admission to Canada. But, if you frequently travel back and forth between Canada and another country, or expect to

leave for one long period of time, having a Returning Resident Permit could mean the difference between being allowed to come home or losing your permanent resident status in Canada.

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## PASTORAL PONDERING

### These, too, found a home in the ark

"... two and two, male and female, went into the ark with Noah".  
Genesis 7:9

"... a few, that is, eight persons, were saved . . .", so writes the apostle Peter. In the context of his discussion it certainly does not imply any inaccuracy. Yet we cannot help, reading the account in Genesis, saying to ourselves that more than eight persons were saved. "Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah".

There are two considerations which I want to mention in connection with this Bible verse. The first one is that often arrogantly we forget about the other "passengers" of the ark. Already we are responsible for the demise of hundreds of species. Where God took infinite care to include them in his saving acts, allowing them safe passage on the ark, we regard them often as of no consequence. We sacrifice them for our progress. In our stewardship of this creation we seem to have forgotten that, "the earth is the Lord's and the fulness thereof including every beast of the forest, the cattle on a thousand hills, all the birds of the air, and all that moves in the field" (Psalm 50).

In this time when increasing pollution threatens "the other passengers" ever more, we might well remind ourselves that through God's loving care they too were saved.

The second consideration is contained in the fact that we so often think of God's renewed creation in terms of "persons saved". Yet especially this part of the Bible shows us that God covenants with *all of his creation*. The animals are certainly not excluded.

A little boy once asked me whether there would be puppies in heaven. It is perhaps an embarrassing question for us who have succeeded so often to spiritualize our faith and God's intentions with the creation He loves so dearly. He who sees God's act in terms of "persons saved" and not further, will be deeply embarrassed by the anxious inquiry about the possibility of puppies in heaven.

I took this little boy — it was immediately after a service when he asked me — into my study and I read him this part of the Bible. His comment echoes still in my mind: "I see, God also loves dogs". God in his infinite care for his creation is also a Birdwatcher (Matthew 6:26).

Carl D. Tuyl  
First Chr. Ref. Church Toronto  
In Link

### A pastor's view on publishing

From the Council for National Righteousness I received a letter informing me that there is a great danger that legislation will be presented to parliament which might pave the way for unchecked adult pornography. The information comes from Jake Epp, M.P., who is also a member of the Committee on Justice & Legal Affairs. He has warned the Council "that new legislation against child pornography could leave us without protection from the spread of adult pornography, and that we urge Canadians to act quickly before action can be taken in Parliament."

It is for that reason that the Council asks for as many signatures as possible on the Petition, which reads as follows: "Whereas, all forms of pornography are harmful and degrading to its subjects, its readers or viewers, and society generally, and whereas, the subject has been receiving study by members of Parliament."

"We, the undersigned, petition the Canadian Parliament to redefine obscenity and make such other changes in the Criminal Code of Canada as may best assure effective prosecution of writers, producers, publishers and distributors of pornography."

As Christians we can not sit idle while a tidal wave of pornography is washing away all standards of morals and decency.

P.M. Jonker  
Richmond (B.C.) Chr. Ref. Church

We consider the Church Page of this paper to be a bulletin board of Reformed church activites and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. Part of the page, Pastoral Pondering, and Press Parade are articles culled from a number of church bulletins to share with you the activites, interests and concerns of other congregations. All church bulletins may be sent to: Rev. J. Van Harmelen, 15 Putsey Ave.S.S., Caesarea, Ontario L0B 1E0

## Bulletin Clippings

### Sympathy shown by our congregation!

Richard's death has been an overwhelming experience. Never before did we know it possible to experience the reality of real deep sorrow and at the same time experience the deep joy in the Lord. These two, sorrow and joy did not compete with each other, but simply existed and were experienced simultaneously. Even as our bodies cried, our spirits rejoiced. Only the living Lord can do that!

Never before did we see God's hand so strong at work in all the details as we did just now. The evidence of His doing poured forth upon us. "Who is like unto Thee, oh Lord among gods" (Ex. 15: 11a). We stand in awe before Him!

And you, brothers and sisters in the Lord, came and came and came. It was as if you poured oil into our wounds, soothing and softening. God's principle for the church that "if one member suffers, all suffer together" (1 Cor. 12:26a), you applied to us and it brought deep consolation. That you came, also on Monday, will be a living memory engraved upon our hearts. We praise our Father for you, in this.

Friends of Richard, (close ones and not so close ones, anybody), come on over to our house on the next Saturday evening. When you came to us evening after evening, you saw the reality of God's power at work. This spark should stay alive and grow into a fire, a big fire unto the Lord. We need each other to do this. One coal by itself, although aglow, for lack of more coals, will slowly die. The Lord wants to do a New Thing. It is our turn now to respond and not stand in His way. Tell one another, and come on over in memory of Richard.

In Christian love,  
Mr. & Mrs. B. & family  
New Westminster (B.C.)  
Chr. Ref. Church

### CHRISTIAN REFORMED

#### Accepted

-to Drayton, Ont., Rev. Dirk Velthuizen of Brooks-Vauxhall, Alta.  
-to Telkwa, B.C., Rev. Jacob Binnema of Cochrane, Ont.  
-to Edmonton (West End), Alta., as second minister, Rev. A.H. Venema of Brantford, Ont.

#### Called

-to Sarnia (Second), Ont., Rev. Fred F. Bakker of Whitby, Ont.

#### New minister

Cassis Hamilton, meeting in regular session on September 20, 1978 in the St. Catharines (Cove-

### In grateful reflection

This summer it was thirty years ago that a number of Dutch Immigrants began meetings for worship in our area. From these meetings our church resulted. One of our charter members was thinking of that and wrote: "Who of us arrived here thirty years ago? They are Mrs. J. Glas, nee VanHarten, Mr. K. Mazereeuw, Mrs. J. Vanderlaan, nee VanHarten, and Mr. J. VanderMarel. We worshipped in the little Baptist Church on #5 Hwy, east of Hwy. #10, on the North side of the road. The "dutch" church was then known for all the bicycles parked around the building. In those days many of the immigrants found a welcome home at the L. VanHarten family, for useful information, good coffee and a boarding place.

Clarkson (Ont.)  
Chr. Ref. Church

### Will you notice this change?

At the council meeting a slight change was approved. Before the service begins one of the elders will walk to the front with the minister and shake hands symbolizing a unity between the council and minister. The other elders and deacons will take their places in the pew before the minister and elder enter.

Regina Chr. Ref. Church

### Evangelism Sunday School

As we begin a new season, we are faced with exciting opportunities. The doors of our meeting place on 11th ave. have been closed to us, but new doors have opened. Since "The Happy Hour" will now be held in the meeting hall (every Wednesday from 7-8 p.m.), we plan to canvas the neighbourhood around the church as well as the apartments. We can do this only in dependence on the Lord, who in the past has used us to reach many children and who, we trust, will continue to bless us in the coming year.

Please remember that you,

nant), Ont. CRC, admitted Candidate James Poelman into the ministry of the Word and sacraments. Candidate Poelman is pastor-elect for Brantford, Ont.

#### New addresses

-Rev. Harry Vriend, 24 Sunset Court, Truro, N.S. B2N 3W1  
-Rev. Richard Stienstra, #6 32310 Mouat Drive, Clearbrook, B.C. V2T 4J1 (604) 859-1235.

#### New clerks

Essex, Ont.—Mr. Homer Vandervecht, 135 Keown St., Essex, Ont. N8M 1J2  
Burlington, Ont.—Ron Dirkse, c/o CRC, 3422 New Street, Burlington, L7N 1L3

too, are a vital part of this outreach. We need your prayers, your support and your encouragement, as we seek to bring these precious little ones to Jesus. Let us pray that the Lord will work a real change in their hearts, and . . . let us pray that He will provide the teachers we need! Yes, for we will be needing more teachers, too. Is the Lord calling YOU to this work?

### Second week

The HAPPY HOUR. We are so thankful that as many as 17 children attended right the first time that we met in the meeting hall. Also, the response to our request for new teachers and helpers has been very good. Thank you and above all, thank God!

The "Happy Hour" teachers  
New Westminster Chr.  
Ref. Church

### A sample letter sent to consistory

From time to time your Council receives letters from the above mentioned Council asking for advice or/and mentioning upcoming meetings. We print one of such letters. It gives you an idea of what goes on. Perhaps someone will be able to help.

"A proposed interdenominational project entitled, "Implications of Events in Quebec for the Church and our Future as a Society", moves us to request your thoughts on the following questions:

- the church's peculiar responsibility in Quebec
- the Christian's political responsibilities there
- whether the comm. for Contact with the Government should become involved in further action.
- what are the main issues to which the church should address itself
- what are the options, from an impartial viewpoint.

Please write responses to:  
Consultation, c/o Rev. J. de Vries, 5079 Fraser, Pierrefonds, Quebec, H8Z 2S4.

Mount Hamilton Chr.  
Ref. Church, Hamilton, Ont.

## CHURCH NEWS

Cornwall, Ont.—Mr. Cornelis Heemskerk, R.R. 1, Long Sault, Ont. K0C 1P0  
Orillia, Ont.—Mr. F. Greidanus, R.R. 3, Orillia, Ont. L3V 6H3  
Rexdale, Ont.—Mr. G. Vaartjes, Box 42, Rexdale, Ont. M9W 5K9  
York, Ont.—M.S. Elgersma, R.R. 1, Cayuga, Ont. N0A 1E0

Church clerks  
are requested  
to help us keep  
this column  
up to date.

# Communicating the Gospel: Material possessions

by Eva Burton

Mrs. Burton is associated with Wycliffe Bible Translators in Calgary, Alta.

God has always provided mankind with a certain amount of material possessions. From Scripture it appears that He used these material things and sometimes the lack of them to train His people to better dependence.

Deuteronomy 8 explains something of this training. "And you shall remember all the way which the Lord your God has led you . . . that He might humble you, testing you to know what was in your heart, whether you would keep His commandments or not. And He humbled you and let you be hungry, and fed you with manna . . . that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord." (Deuteronomy 8:2-3).

God wanted the focus of people's attention to be on Him, not on how much or how little they had in material possessions.

It is safe to imply from this Scripture that neither scarcity or abundance of material possessions has any intrinsic value or merit. They share a common element of creating a situation where people will either turn to God in more dependence or they will turn away and deny His provisions unless He gives them more than they had before, and more than He gives others.

Though God has made material possessions available to mankind, yet man has often misused them, trying to get from them security, status and power. Out of this misuse has come the idea that abundance is a sign of God's blessing and scarcity is a sign of His displeasure.

The world today is filled with dazzling material possessions as well as gaunt hunger and both can be a problem. The advice that Jesus gave His followers about possessions was to be thankful for everything God gave them and compare themselves only with the littles of the field.

Throughout history, people have had their material needs and their daily food supplied in many ways. In the Old Testament, kings lived off levies from citizens and revenues from foreigners; priests and Levites lived off the tithe required of all Israeli citizens; prophets depended on gifts and itinerant hospitality; the poor, fatherless and widows were looked after by people who had money.

In New Testament times, Christ and His disciples appeared to be dependent on the gifts and hospitality of friends.

The first large group of believers in Jerusalem shared their goods and possessions for a time, though this practice was not continued indefinitely.

Churches also helped each other. Wealthy churches often gave to poor churches and sometimes the poor churches were even more generous in giving than the others.

Christians, like Paul and his friends, sometimes depended on the gifts and hospitality of believers and friends, and sometimes they worked at their trades.

Today, in North America, it may not be popular to say that God supplies material needs and daily bread for us, but in fact, all good things come from God, and He provides for people in various ways. Farmers work the soil and sell their produce. Businessmen offer services and charge fees. Workers agree to a stated number of hours and receive a pay cheque for work completed. Professional people also receive salaries or fees for their services.

Ministers receive salaries from the contributions made by members of the church where they serve. Missionaries receive a salary from the Mission Board they serve, or, as in the case of Wycliffe Bible Translators their daily needs are met by churches and friends who contribute money to them.

## Current attitudes

There are two, main, current attitudes toward material possessions, particularly money, that I will describe as the syndromes of wealth and poverty.

The person with a wealth syndrome always seems to have enough or is about to receive enough for all his needs, and he always has sufficient that he can share or give to others. This attitude can be maintained with five dollars or five million dollars. The amount is insignificant.

The person with a poverty syndrome never has enough for himself, and never has anything to give away unless it is worn out or useless to him. Again, this attitude can be nourished and maintained with five dollars or five million dollars. The amount is not significant, but the attitude with which he uses what he has is crucial.

One devastating current misconception about money is that wealth and material abundance is always a sign of God's blessing. It very well may be from God. It could also be gotten by oppression of the poor, by dishonesty, or by disregarding God's instructions as to what the wealthy person should be sharing with others.

It is equally incorrect to assume that poverty is a sign of God's disfavor or of a

person's sin. It could be the result of personal sin, but sometimes poverty comes from oppression by the rich. It could be a time of special training by God, or it could be a voluntary abstaining from making money in order to do some special work to further God's kingdom here on earth.

Christ taught in the Scriptures that people could have a carefree attitude toward material things, and that they were to receive everything with thanksgiving from the hand of God. He cautioned against letting money or material possessions take priority over the Kingdom of God, and He urged His followers not to compete with others.

Judging from what Christ taught and from Paul's comments in Scripture, the most desirable state is that of a flexibility which allows us to cope with hunger or plenty; wealth or poverty with equal contentment and poise, giving equal thanksgiving to God for his provisions.

## Bible Translators

The members of Wycliffe Bible Translators agree to forego gainful employment during the time they are in Wycliffe, so that they can devote their full time to the task of translating the Scriptures in the mother tongues of people around the world.

The finance department of Wycliffe sets up a monthly quota considered an average amount for meeting the needs of members in the countries where they work. This quota is based on actual needs for housing, education of children, food, clothing, daily expenses, tithes, taxes and equipment — the things needed to keep the team member working at maximum efficiency.

Because of personality and cultural differences among members, they do not all have identical needs. In their budgeting for a year, some would ask God for more, some for less, depending on what they need for efficiency. Some members work overseas, and some members do translation work in North America. Food and housing costs vary from place to place, also causing a difference in their monthly and yearly needs.

However, everyone, from the president to the newest member, depends on God to supply their needs through interested churches and friends. And out of these gifts, the member is responsible for all his own expenses.

There is no general fund for Home and Branch offices, so members have voted to contribute ten percent of their gifts for office expenses. Five percent is used in overseas offices and five percent is used in home offices.

Integral to the system of

depending on God, and of yearly budgeting on the basis of what the needs are, rather than availability, is the stipulation that members of Wycliffe share their needs only in answer to a direct question. This may appear to put a good deal of responsibility on the friend or church who is doing the questioning, but it safeguards the member's integrity.

When people start asking questions to the Wycliffe member, it is an indication of their sincere interest, and perhaps that God is speaking to them about being supportive in some way to the member. Wycliffe assumes that just as God spoke to the member to leave his work and train for translation or support personnel work, He will also speak to the people who should be supporting him in finances and prayer.

Here again, it is important that the supporting churches and friends in North America don't compare one Wycliffe member with other members. Some people have more needs, some have less. One member might be happy to

make his tea from a once-used tea bag. Another, for whom flavor is important, may have a need to use a fresh tea bag.

The same divergencies hold true in clothes, in equipment and in cars. The parking lot at the Linguistic Centre in Dallas is an interesting example of the variety of ways God provides cars. They range from the newest to the oldest and most decrepit. Yet, in the final analysis, each has been supplied through the hand of God.

There is excitement and joy for Wycliffe people when they first become members. They have completed their training, and soon will be on the field. But there is also some trauma. It comes as a shock to be in the financial stream of this culture, paying bills with a monthly salary cheque, then, to suddenly find that the bills are still coming in, but the salary cheque has stopped.

The new member is still inexperienced in having God supply his needs at the last minute, or in unusual and unexpected ways. He may be afraid that no one will understand him,

Continued on page 6

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## Communicating the Gospel

Continued from page 5

and hesitate to talk out what he is experiencing. He does not want to have people feeling sorry for him, or considering him a charity case, or helping because they feel guilty for having more than him.

Churches and friends can help the new Wycliffe member considerably by being interested, and supportive as he adjusts to the new system, and by listening and talking until they understand what he is experiencing as he begins to cut himself off from his mother culture.

### Designation of monies received by Wycliffe

All the money given to Wycliffe Bible Translators is received, for tax purposes, in the Home Division office, then sent to members. Wycliffe tries to distribute the gifts given in accord with the giver's interest. This strengthens people's interest in members' projects, and ensures that they can have personal contact with someone on a translation team.

There are times when gifts come in that are not designated. This money is put in a special account called Emergency Fund. Each month the fund is used to cover shortages in members' quotas. The shortages are averaged and the money divided in such a way that each member will receive a higher percentage of his needed support than otherwise.

While Wycliffe encourages the major giving to be directed to individual members, there are several categories that may be of interest to people. They are: members' support; emergency support; scripture publications; training national translators; Jungle Aviation and Radio Services; literacy projects; special projects such as buildings and office equipment and computers specially designed for translation purposes.

As well as the current giving, there are several forms of deferred giving which also interest people. A deferred gift is delayed for a period of time, becoming the property of Wycliffe sometime in the future. There are a variety of deferred gifts: wills; gift annuities; Bible translation savings accounts; revocable trusts; insurance; trusts; charitable remainders; annuities and interests.

Each Home office has a stewardship department with staff available to assist people interested in any form of deferred giving. Further information may be received by writing to: Wycliffe Bible Translators, Box 3068, Station B, Calgary, Alberta, T2M 4L6.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

A number of years ago there was a cartoon that appeared in daily papers, "When a Fella Needs a Friend." It pictured a boy who was in trouble standing alone. He needed a friend. I have often met people who have complained that they don't have any friends. This is a feeling of complete aloneness and is an expression of inner insecurity; the language of despair. Few people are so sure of themselves and of their own resources that they can cope alone. We need others to stand by our side to help us, to give support, and to be companions in times of need. A deeper need for friendship is a psychological one; one that reaches into the inner emotional life.

You convince a man that he is worthless and you deprive him of the will to live. This is one of the reasons why a depressed person feels so desperate; he has lost his sense of personal worth. He feels unworthy and hopeless and for that reason he often says, "I haven't a friend in the world." A friend is one who thinks well of us and considers us to be worthy of his esteem and companionship. He is willing to give of himself and even more. A true friend is one who makes us think well of ourselves. This upholds the dignity of a person, for basic to our lives is not only the need to love, but also to be loved and to feel that we are loved.

Have you ever watched a little boy who has been excluded by the other boys on the block? He is a lonely, dejected little fellow sitting on the curb looking down the street at the other boys who seem to be having such a good time and he feels rejected by his fellow men. This is a picture of anyone who feels that he doesn't have any

## We need friends

very hard to keep friendships. It is important to cultivate the art of being a friend. Try to find others who have hobbies or interests that are like yours and share these with them.

You also have to pay the price of being a friend. If you want to remain a friend you have to be loyal. You can't be a fair-weather friend. Frequently, patients in a hospital who have been there for a long time find that they don't have as many friends as they thought they did. When first they come to a hospital they get a large number of cards, letters and calls. Soon the attention becomes less numerous and pretty soon you don't get many cards anymore and there are very few people who come. A beautiful illustration of friendship is Albrecht Durer, the renowned painter of religious paintings. When he and his friend were young men they were both interested in art and they decided that Albrecht would paint while his friend would support him. In later years the artist would support his friend so that he, too, could paint. By the time Durer had been able to make enough money so that he could help his friend — his friend's hands had become hardened with work and he could no longer do the fine work with a brush. To express his thanks to his friend, Albrecht painted a picture of those hands — "Praying Hands." It has become a famous work of art as a tribute to a friend who was willing to pay the cost of friendship.

Another illustration of friendship is David and Jonathan, two men who were willing to sacrifice for each other. It is a classical indication of friendship — these two men could have been rivals. Here was the shepherd boy and the prince, but we read their souls were knit together in a beautiful friendship. When Jonathan was killed in the Battle of Gilboa David uttered these moving words, "Oh Jonathan, thou wast slain in thy high places, I'm distressed for thee, my brother, Jonathan. Thy love to me was wonderful, passing the love of women. How are the mighty fallen?" This was a tribute to a friend.

A question that comes up rather frequently from listeners is, "How do you treat people who have been in a hospital for a while and then come home? How can you be a friend to such people and in some way or other help them?" I think there are a few things that we ought to remember. These people who have been in a hospital for a period of time, particularly in a mental hospital, need friends and they need them badly. They don't need friends who give them advice or friends who are going to try to be therapists for them. As far as you are concerned, if you want to be a friend to somebody who has been a long-term patient, don't be too emotionally involved with the problems of your neighbor, your fellow church member or relative. You can't possibly help a person if you become too sympathetic or too involved. You can help by not becoming too overly involved, but by being a true friend who is willing to give of himself in order to make this person feel comfortable as he returns to the ordinary ways of life.

It is a wonderful thing that a person who has been sick for awhile can come out of his sickness and still find friends; friends that will help them to rehabilitate because this is what they need more than anything else. Too often such people are forgotten or they are passed by. Learn the art of friendship.

Whenever you talk about friendship listen to the words of Jesus, "Greater love hath no man than this, that a man lays down his life for his friends and ye are my friends if you do the things that are commanded you." Jesus is the most wonderful friend of all.

## THOUGHT FOR THE WEEK

The soul is a palace where reason is a noble hall, memory a spacious library, hope an observatory where watchers of the night are looking towards the sky. The fancies of the mind are pictures on the wall, faith is an ever present God as the inner shrine from which flows the music of praise and the incense of prayer.

friends. As a rule we do not consciously go out to make friends. This is usually something that is spontaneous; a relationship that springs up and grows with the years and deepens as friends have mutual experiences. Some find it hard to establish friendship and some find it hard to keep them; they are usually people who cannot give of themselves or they are very easily hurt by what others say. They want friends but they aren't quite willing to pay the price.

There is this statement that is so often made that it almost becomes trite, "If you want a friend you have to be a friend." There are many areas of life where people need friends. Young people will complain about the fact that they have little cliques in school which make it hard to make friends, and there is some truth to these remarks. It is a shame that in some churches a stranger can enter for worship and no one will even speak to him. It is also true in some of our high schools that you have these little groups and if you are in the group you are part of it; if you are not in one of these little groups you can walk alone. The person who complains about others being unfriendly is usually guilty of the same. They are the ones who keep others at the distance and avoid going out of their way to be friendly. They often don't dare to share in a good relationship with somebody else. Many of them, even from childhood, have found it

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## Liefde Gods

De vertalers van de Septuaginta, zo las ik ergens, hebben het woord agape uit zijn vergeten hoekje gehaald. Want juist het element van verkiezing dat er zo'n beetje aan hing, konden zij gebruiken om het grote, verkiezende liefhebben van Israels God duidelijk te doen uitkomen. Het wordt het woord voor de bijbelse liefde.

Deze bijbelse woorden liefhebben en liefde beslaan niet minder dan zes en een halve kolom in de konkordantie, zo zagen we. Een professor, die het Nieuwe Testament bestudeerde, schrijft dan ook: In al de vermaningen van het Nieuwe Testament staat de liefde (agape) centraal. Wie het tekstenmateriaal over liefde bij elkaar zoekt, weet eigenlijk niet waar hij beginnen of eindigen moet. Het is zo overvloedig, dat het moeilijk is er enige ordening in aan te brengen. Hij begint dan met de bekende woorden van Paulus in Romeinen 13:8: "Zijt niemand iets schuldig dan elkander lief te hebben, want wie de ander liefheeft, heeft de wet vervuld", alsof het een kleinigheid is die Paulus onder woorden brengt. Je hoeft enkel maar lief te hebben. Dat is alles. Wie daarover nadenkt moet zeggen: Het is een opdracht zonder einde. En ook nog dit: De liefde is daarom het kernwoord van het Nieuwe Testament, omdat Gods liefde voor zondaren, geopenbaard in Jezus Christus, daar centraal staat.

Als de Here Jezus een antwoord geeft op de vraag naar het grote gebod dan grijpt de Heiland terug op het Oude Testament, en Hij combineert Deut.6:5 en Lev. 19:18 en zegt dat wij God moeten liefhebben met alles wat in ons is, en onze naaste als onszelf. Vooral in de brieven van Paulus wordt veel gesproken over de liefde. Al wat over Gods liefde, over Christus' offer, over liefde tot God en de naaste gezegd wordt, wordt verwoord met een vorm van 'agape'.

Paulus kent en predikt de liefde Gods in haar alles overwinnende heerlijkheid. Zij is een overweldigende werkelijkheid, waar hij en de gehele gemeente midden in staan en waarvan zij nooit meer gescheiden worden. Hij jubelt dat uit in Romeinen als hij schrijft: niets kan ons scheiden van de liefde van Christus! Hoort u het? Niets!

Gods liefde is geopenbaard in Jezus Christus, Zijn Zoon! Daar is Paulus vol van. Gods liefde is een daad van God, die geschiedt in het offer van Zijn Zoon. God heeft ons lief op die wijze dat Hij Zijn Zoon niet gespaard heeft, maar voor ons allen heeft overgegeven.

Evenals in het Oude Testament is deze liefde volkomen onbegrijpelijk. Zij is immers liefde voor zondaren. Men zou kunnen vragen: wat beziet God toch, dat Hij naar zulke lieden omziet? Die vraag krijgt geen antwoord. De zondaar staat voor een wonder dat hij niet vatten kan. Maar dit wonder is werkelijkheid. Geen sprookje of een illusie, doch een ware geschiedenis in Jezus Christus. God heeft goddelozen lief. Zijn liefde is voor zijn vijanden. Daarom kan zij de vijand geen vijand laten blijven maar zij is uit op verzoening en zij maakt van hem een kind van God. Zij zoekt het behoud van de zondaar en daarom bevrijdt zij hem van de dood en van alle machten die hem binden in uitzichtloze slavernij. Jezus Christus is voor dit alles de prijs. Dat offer had de liefde er voor over.

In het Oude zowel als in het Nieuwe Testament is het liefhebben Gods tegelijk kiezen. Het staat duidelijk in Rom.9: Hij heeft lief, die Hij wil. Overal waar u geliefden leest in de Schrift daar kunt u gerust 'verkoren' lezen. Er is ook een element van verwerping dat mee spreekt. Gods liefde voor de heidenen heeft als keerzijde de verwerping van de Joden. Israels verwerping is de verzoening der wereld, zegt Paulus. Tegen de achtergrond van zijn geliefde gemeente in Corinthe staat de rest van de stad, die buiten het heil gebleven is. Het evangelie werkt in de wereld ten leven en ten dode.

God heeft de wereld lief. Hij spreekt echter ook over Zijn geliefde Zoon. De Vader heeft de Zoon lief. Johannes spreekt daarover veelvuldig in zijn evangelië en zijn brieven. U komt het woordje agape geregelde tegen in zijn geschriften. Geen mens kan de liefde van de Vader ontvangen buiten Jezus Christus om. Wie Jezus ziet, ziet de Vader. Niemand komt tot de Vader dan door Hem. Beroemde teksten vertellen dat in Jezus de liefde Gods tot de wereld gekomen is. Want op deze wijze heeft God de wereld liefgehad dat Hij Zijn eniggeboren Zoon gegeven heeft.

Het liefhebben van God functioneert in en door Jezus Christus. U kunt die liefde alleen tegenkomen in Jezus Christus. En als u haar ontmoet, doet zij ook iets: zij redt!

J. Van Harmelen

door Dr. Cornelis Vander Waal. Dr. Vander Waal is schrijver van vele werken over exegese, profetie, ecumenie en kerkgeschiedenis. Hij heeft verscheidene Reformed Churches gedien en is nu full-time schrijver van wetenschappelijke artikelen. Dit artikel is overgenomen uit: *En het zal geschieden in de laatste dagen. Dit boek dat verleden jaar verscheen in Nederland bij De Nijverheid, zal over enkele weken in het engels verschijnen bij Paidela Press.*

### Wie is Hal Lindsey?

In 1930 werd hij te Houston in Texas geboren. Tijdens de Koreaanse oorlog diende hij bij de Amerikaanse kustwacht. Daarna werd hij sleepboot kapitein op de Mississippi. Volgens zijn eigen getuigenis heeft hij het leven wel geplukt, maar hij kwam door het lezen van het evangelie in die tijd tot bekering. Voorheen was hij reeds driemaal, op zijn twaalfde, op zijn vijftiende en zeventiende jaar in telkens verschillende kerken gedoopt, maar dit had weinig invloed op zijn leven gehad.

Een bijna-aanvaring op de Mississippi en het kennismaken van de inhoud van de bijbel hadden andere effecten. Opmerkelijk is dat hij overtuigd werd dat de Schrift het geïnspireerde Woord van God is doordat hij in een kerk een predikatie van 2½ uur over het midden-oosterse conflict hoorde. Dit bracht hem ertoe

elke dag de bijbel zes tot acht uur te bestuderen (buiten zijn eigenlijke dagtaak om). Hij ging geloven op grond van politieke 'vervullingen' der profetieën: die Bibel had doch recht.

Hij besloot zich voor studie te melden bij Dallas Theological Seminary. Het vermoeden kan wel uitgesproken worden dat hij juist een van degenen die aan die inrichting verbonden waren, tevoren over het midden-oosterse conflict had horen preken. In Dallas werd hij inmiddels toegelaten en geld voor zijn studie kwam ook op een wonderlijke manier binnen.

In 1961 behaalde hij de graad van Master of Theology, zojuist als doctorandus. Hij werkte daarna bij de Campus Crusade. Thans leidt hij het Light and Powerhouse te Los Angeles, een trainingscentrum voor pastorale workers. Verschillende publicaties van hem verschenen inmiddels en vonden grote aftrek. Zijn boek: *The Late Great Planet Earth* heeft hem beroemd gemaakt. Het is in minstens achten twintig talen vertaald, tot in het swahili toe.

Dave MacPherson heeft in *The Incredible Cover-Up*, Plainfield N.Y. 1975, een belangrijke opmerking gemaakt, die niet over het hoofd gezien mag worden. Hij constateert dat erkend is dat omstreeks het jaar 1970 vele Jesus People-mensen bezig waren om niet meer in een opname van de gelovigen voor de

Grote Verdrukking te geloven. Zij hadden geen geld om dispensationalistische boeken te kopen en waren dus geheeld op hun bijbel aangewezen, zodat ze gingen geloven in een opneming na de Grote Verdrukking, een standpunt dat in de Amerikaans-theologische taal post-tributionalisme heet, afgekort tot post-trib.

In Dallas kreeg men er ook mee te maken. Veel pas-bekeerde studenten op de campus waren niet meer geïndocrineerd in het pre-trib-schema, de situatie liep uit de hand. Een nieuwe generatie zou zo het typische dat Dallas aanhing, niet meer beamen. De ontzaglijke invloed die Dallas op school- en zendingswerk heeft, zou daardoor gaan tanen.

'Was er iemand te vinden die bekend was met de Jesus People-Beweging en die over 'pre-hib' (de specialiteit van Dallas; v.d.W.) op zulk een manier kon schrijven, dat jonge mensen zich er weer voor in zouden zetten?

Ja, er was er een. En hij kon het ook. En meer nog, de jongeman die Hal Lindsey heette, was iemand die in Dallas een graad behaald had.

Lindsey, zelf gepukt en gemazeld in de Dallas-theologie, heeft zich dus opgeworpen als een apologet daarvan. Hij is wel genoemd: de reincarnatie van Scofield, maar dan met langer haar. Het is gebleken dat hij de geknipte man was om de invloed van

## PERSOVERZICHT

by Carl D. Tuyl

• De Canadese dollar gedraagt zich op de wereldmarkt als een dobber waaraan getrokken wordt: steeds dieper naar beneden. Uw winterreisje naar de zon in Florida zal aanzienlijk duurder worden dan verleden jaar.

• De Camp David-overeenkomst wordt scherp bekritiseerd in de meeste Arabische landen. Het Midden-Oosten is druk met heen en weer reizende diplomaten. Het Israëlische Parlement gaf inmiddels met grote meerderheid van stemmen z'n fiat aan het voorlopig akkoord. Er wordt verwacht dat al in de volgende week afgevaardigden van de twee landen samen zullen komen om het verdrag in realiteit om te gaan zetten.

• De burgeroorlog in Nicaragua is als een brand met bloed geblust. Verschillende steden in het Noorden van het land liggen in puin. De nalatenschap van de opstand uitgedrukt in bloed en haat zal Nicaragua nog lange jaren kosten.

• De vooruitzichten voor vrede in Rhodesië blijken uiterst minimaal. Tijdens een interview in Engeland heeft de leider van het Front van Patriotten toegezegd dat zijn partij tot het blittere einde zal blijven vechten. De Wereldraad van Kerken heeft deze onverzoenlijke houding van deze guerrilla groep die passagiersvliegtuigen neerschiet, beloond met een gift van \$85.000. (vijfenvachtig duizend dollar).

• Een ontzettende ramp vond plaats in San Diego waar in volle vlucht een passagiersjet tegen een klein vliegtuig botste. Het aantal doden bedroeg 151.

In Zuid Afrika is Pieter Botha tot leider van de regering gekozen. Alhoewel Botha bekend staat om nogal vlug tot militaire actie geneigd te zijn, wordt zijn houding tegenover het rassenvraagstuk geklasseerd als gematigd.

• De Russische Minister van Buitenlandse Zaken ontmoette zijn Amerikaanse collega in New York. Dit was de vierde ontmoeting sinds September 1. Het doel van de besprekingen is om vordering te maken in de ontwapeningsonderhandelingen.

• We kunnen wel een extra rubriek in Calvinist Contact beginnen over de stand van de stakingen. In America moet de President zijn bevoegdheden aanwenden om de treinen weer op gang te krijgen. In Canada staakt de post plaatself. Het kabine personeel van Air Canada zal het er in oktober bij gaan laten zitten. De nikkel industrie wordt geplaagd door voortdurende arbeidsrust. Ga maar door, enzovoorts.

• Ik zal maar snel dit persoverzicht op de brievenbus gaan doen, misschien kan het nog net voordat de heren postbodes er hier in Toronto het bijltje weer bij neer gaan gooien.

# de bijbelse profetie

Dallas bij de komende generatie te verzekeren.

Hij is een vlot journalist en weet precies de toon aan te slaan die een overtuigende indruk maakt. Daarbij voldoet hij in deze tijd aan de honger naar 'religeuze' leiding bij het half-kerkelijke en buitenkerkelijke publiek.

Als in Dan.12:9 staat: 'Deze dingen blijven verborgen tot de tijd van het einde', stelt Lindsey dat dit betekent dat niemand dit zou verstaan tot de laatste tijd der wereld. 'Dat is deze tijd want we merken, dat nu in allerlei publicaties de profetie ontsluierd wordt'. (Dagblad Trouw, 6 aug.'76) 'Ik trek gewoon de lijnen door van al die bijbeluitleggers van de laatste drie eeuwen, die de bijbelse profetie serieus genomen hebben. Zij zagen de tijd aankomen dat nu bezig is in vervulling te gaan. Het is dus niet zo dat ik de gebeurtenissen waarneem en dan inleg in de bijbel.' Deze verklaring laat niet na indruk te maken.

Lindsey bezocht ook Nederland, trad daar op voor de televisie van de EO en sprak op een toogdag te Hilversum van 'Het Zoeklicht', dat in 1919 door Johannes de Heer gesticht werd. Hij kon dus aansluiting vinden bij bestaande dispensationalistische kringen. Door zijn publicaties draagt hij er toe bij om een denkrichting, die in Nederland als onderstroom voortbestond, plotseling op de voorgrond te plaatsen en populariteit te verschaffen. Lindsey is wares van bijbelkritiek en hij moet niets hebben van de uitwassen der charismatische beweging, noch van de theologie van de Wereldraad van Kerken. Daardoor boezemt hij bij vele 'evangelsche' vertrouwen in en vindt zijn dispensationalistisch denkmodel des te gereder ingang.

Daarom achten we het belangrijk nader op bovennoemde publicaties van zijn hand in te gaan. Laat hij de bijbel buikspreken wanneer hij zijn teksten en feitenmateriaal aandraagt, of geeft hij het Woord op de juiste wijze door?

**Is er slechts een relatief verschil?**

Op de omslag van *There's a New World Coming* zien we Hal Lindsey en zijn vrouw afgebeeld met de stenen van Stonehenge op de achtergrond. Er wordt in een bisschrijf gezegd, dat door deze stenen de priesters vier duizend jaar geleden accuraat de seizoenen, zonsopgangen en verduisteringen van zon en maan wisten te voorspellen.

'Gedurende de eeuwen van de lange geschiedenis van de mens waren er vele, die de loop der gebeurtenissen onder de mensen poogden te voorspellen, doch niet een had de ongelofelijke nauwkeurigheid die bij de hebreeuwse profeten te vinden was.'

Deze aankondiging klinkt reeds verdacht. De oudtestamentische profeten worden hier op een lijn met heidense priesters gezet, zij het dan dat de eersten de voorrang krijgen. We zijn hier in het klimaat van de vergelijkende godsdienstwetenschap.

Nu zou men kunnen zeggen: zo'n mededeling op een omslag is een zaak van de uitgever die propaganda maakt. Slaan we echter *De Planeet die Aarde heette...* open, dan lezen we een heel interessant verhaal over astrologie, spiritisme, helderziendheid, enz. Aan het einde er van lezen we echter:

## Het is onze overtuiging dat Hal Lindsey's optreden de zaak van het evangelie schaden zal.

Vergeleken met alle speculaties die tegenwoordig profetisch genoemd worden, bevat de bijbel daarentegen duidelijke, niet mis te verstane profetische tekenen. Op dit moment kunnen we zien hoe voorspellingen die eeuwen geleden in de Bestseller werden gedaan, voor onze ogen werkelijkheid worden. De Bijbel beweert fantastische dingen maar deze beweringen zijn niet verbazingwekkender dan die van onze huidige astrologen, profeten en zinners. Bovendien zijn de beweringen in de Bijbel veel meer gebaseerd op historische feiten en bewijs materiaal.

De profetie van de Schrift verschilt dus daarin van de 'profetie' der waarzeggers, dat de bijbel meer accuraat is en een grotere basis wat betreft historische evidentie en feiten bezit.

**Heidendom: christendom = minder: meer.**

Hier wordt echter een grote fout gemaakt. De Schrift is uniek en laat zich niet met horoscopen en waarzeggers-verhalen meten. De bijbelse profetie is geen hoge golf van de ene profetische zee. Zij laat zich niet vergelijken. Welke gemeenschap is er tussen Elia en de profeten van Baäl? Was Elia slechts groter dan de rest? Het uitgangspunt van Hal Lindsey is door en door verkeerd.

Er is echter meer te zeggen.

**Is profeteren enkel voorspelen?**

Doordat Lindsey volgens zijn vergelijkende methode bijbelse profetie naast andere profetieën, zoals van Edgar Sayce en Jeane Dixon, plaatst, heeft hij geen inzicht in het

eigensoortige van de bijbelse profetie. Volgens hem bestaat deze laatste enkel uit voorspellen.

Wel dan is het een kleine moeite om te zeggen hoe accuraat voorspeld is ten aanzien van politieke gebeurtenissen (b.v. de wegvoering van Israel en de verwoesting van Babel) en ten aanzien van Christus. Lindsey wijdt hele bladzijden aan het beschrijven van de uitkomst en vervulling der profetie. 'Bijbelse profetieën kunnen een betrouwbare basis zijn om een geloof op te bouwen, zonder dat daarbij het intellect hoeft te worden uitgeschakeld'. Derhalve kunnen we door intellectueel redeneren komen tot een aanvaarden van de bijbelse profetie als profetie die vervuld is.

Is het echter zo dat profeteren in voorspellen opgaat?

Geen sprake van.

Een profet sprak het Woord van God. Hij riep op tot gehoorzaamheid aan de Here. Hij trad op als een orgaan van het verbond. En hij kwam in dat kader met dreiging of troost. Voor zover dit laatste met de toekomst te maken had, werden wel feiten voorspeld. Maar dit geschiedde niet om de voorspelling als zodanig, doch dit was onlosmakelijk verbonden met de belofte of dreiging.

Het is opvallend dat Hal Lindsey van het verbond vrijwel niet spreekt. Spreekt hij over oud-Israel dan hanteert hij de bleke term: het joodse volk. Dit geeft hem later weer gelegenheid om oudtestamentische profetieën in verband te brengen met Israel van vandaag. De grondfout van Hal Lindsey? Hij rekent niet met het verbond en rubriceert de profetie onder menselijke voorspellingen.

De profetie is echter iets enigs in zijn soort. De bijbel laat wel ruimte voor waarzeggerij van anderen buiten Israel. Maar dat is geen profetie. Echte profetie vond alleen plaats binnen het raam van het verbond. Het kon ook gebeuren dat valse profetie binnen het verbond optrad. Het is zelfs zo dat valse profetie alleen binnen de bondsring voorkwam.

Deze valse profetie produceerde vleiende voorspelling van een goede toekomst. In deze profetie zat niet het element van binden aan het verbond. De valse profetie riepen 'vrede, vrede' en bekrommerden zich niet om de apostasie van Israel. Zij kwamen met een geluksprofetie waaraan geen voorwaarde verbonden was. Daardoor bevriderden ze een valse gerustheid.

De ware profeten hielden Israel echter de eis van het verbond voor. Ze dreigden met de verbondsbraak en lokten door de verbondsbeloften uit te stellen. Wanneer zij over de toekomst spraken, deden ze dat niet om te voorspellen-zonder-meer. Ze

deden dat in het kader van de verbondsmaatige oproep tot reformatie. Het ging er niet altijd om bewijzen van echtheid der profetie te geven door voorzeggingen te leveren, die uitkwamen.

Soms kwam een voorzegging van een ware profet helemaal niet uit. Toen Micha profeteerde dat Jerusalem omgeploegd zou worden, heeft dat een bekering onder Hiskia bewerkt. En toen deed de Here het kwaad niet dat Hij gesproken had (Micha 3:12; Jer. 26:17-19). Bij Jona zien we iets dergelijks. Nu Nineve zich bekeerde, berouwde het de Here dat Hij over verwoesting ervan gesproken had.

Hal Lindsey verliest het beweeglijke en verbondsmaatige spreken der profeten uit het oog. Hij spijkert alles vast op het voorspellen en heeft daardoor geen aandacht voor de eigen aard van de bijbelse profetie als zou deze slechts nieuwsgierigheid bevredigen. Inderdaad: als men zo over bijbelse profetie oordeelt, moet men die wel in hetzelfde vakje zetten als de voorspellingen van heidense priesters en goochelaars van alle eeuwen. Hal Lindsey past een ontzaglijke nivellering toe, terwijl hij ook de meerderwaardigheid van de bijbelse profetie met verstandelijke bewijzen uit de vervulling wil aantonen.

### Supermarkt van profetie uit eigen hart

Hal Lindsey meent overall profetische puzzles te ontdekken, die voorspellingen inzake de toekomst inhouden. Hij gaat ervan uit dat de profeten eigenlijk een almanak schreven over wat ons thans te wachten staat. Met ons verstand en onze logica hebben we alles op een rijtje te zetten en dan weten we wat gebeuren zal in or ze dagen. 'Op dit moment kunnen we zien, hoe voorspellingen die eeuwen geleden in de Bestseller werden

gedaan, voor onze ogen werkelijkheid worden'.

De bijbelse profetie wordt door Hal Lindsey gebruikt om in zijn boeken een Supermarkt te openen, die allerlei rillers verkoopt aan nieuwsgierigen inzake de nabije toekomst en met name Wereldoorlog III. Daniel en Openbaring, Ezechiel en Matth. 24, — ze leveren allen materiaal. Komt, koopt en leest. Geen onzekerheid meer. We weten 'op dit moment' wat 'voor onze ogen' vervuld wordt.

Blijbaar hadden de profeten van de bijbel hun verrekijkers juist op de zeventiger jaren van onze eeuw gericht. Het is werkelijk een buitenkans om thans te mogen leven. Vroegere eeuwen leefden in duisternis. Maar nu is door logische deductie uit de profeten een groot licht ontstoken. We evolueren van Bestseller predictions tot Bestseller predictions. 'Wij geloven dat iedereen een zekere en toch opwindende kijk op zijn lotsbestemming kan krijgen, door de beproefde waarheden van de bijbelse profetieën eerlijk te onderzoeken'

Vooral dat 'opwindend' doet het. En het 'beproefde waarheden' klinkt als een soort garantiemerk. We kunnen ons niet bedriegen, want vroeger zijn de profetieën ook uitgekomen, dus zullen zij volgens de uitlegging van Hal Lindsey ook thans uitkomen. Voorwaar een uitermate demagogisch verkoopsargument. Want zijn de profetieën van Hal Lindsey getest op grond van hun vervulling? Neen immers! Bovendien gaat, zoals we zagen, Hal Lindsey uit van een verkeerde opvatting inzake bijbelse profetie. De mensen wordt een rad voor de ogen gehouden, maar ze tippelen er rustig in. Hal Lindsey verslaat zijn miljoenen door handige verkoopstrucs: tested prophecies. Hij praat de mensen zijn eigen de-bijbel-heeft-toch-Vervolg op pag.10

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## de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

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Als na de preek, die meer een gedegen vertelling is, een psalmvers wordt gezongen met veel uithalen en zwaaiend van de ene regel naar de andere, als men soms de verkeerde regel te pakken heeft en opnieuw begint, terwijl de anderen rustig doorzingen, dan is het een wonderlijk gezang, maar een gezang dat diep verheugend is in de oren van de meester.

Na de les deze dag is het 's middags vrij; terwijl de meester thuiswerk heeft, zegt zijn vrouw tegen de kleine Frits: wil jij even naar de wasvrouw gaan en zeggen dat ze de was kan halen?"

De wasvrouw woont in de buurt van het meestershuis; het is een houten woning die af en toe hier worden neergezet in plaats van de keten. Een goede woning met geen andere ingang dan de achterdeur. Maar Frits is een pienter en ondernemend kind. Hij gooit zijn speelgoed neer. "Ik weet het al," roept hij weghuppelend. Hij ziet de houten woning reeds en repeteert voor zichzelf: "M'n moeder vraagt of u de was komt halen - m'n moeder vraagt of u de was komt halen -" Met een ruk staat hij opeens stil, zijn ogen wijdopen. Hij ziet bij de ingang de wasvrouw, een groot broodmes in de hand en schreeuwend met het mes naar haar man zwaaiend, die hetzelfde doet met een zware bijl. Ze zien de kleine Frits, die met een vaart omkeert en naar huis terugrent. "Moeder, o moeder," Hij stuift het zandpad af, bonkt tegen de deur, struikelt over de drempel en ligt languit voor zijn moeder, die verschrikt achter haar kleine jongen aanloopt en de wasvrouw met het broodmes ziet en haar man met de bijl. "Pieter!" roept ze naar binnen, "kom vlug!"

"Nee, nee," krijs de wasvrouw, "we wille niks, maar ..."

Frits is achter de rokken van zijn moeder gekropen en ziet om een hoekje hoe de wasvrouw tegen zijn moeder staat te schreeuwen en het mes stevig in de hand houdt; de man staat er bij met een woedende blik in zijn ogen, de bijl nog in zijn hand.

"Wat is hier aan de hand?" vraagt de meester streng, "sinds wanneer gaan jullie een kind achterna met een mes en een bijl?" Met afgrisen ziet hij bloed op het schort van de vrouw. De man heeft de snee in de arm, er druppelt bloed uit.

"Ik wou niks," krijs de vrouw, "waarom zou ik dat kind wat doen. Ik zien het en ik ken me man, ik wil het kind thuisbrengt omrede m'n man zo met die bijl stond te hakke -"

"Wel alle duivels," tierde de man, "mens, jij bin helega zot! Ik dat kind van de meester wat doen? Komptie de was hale en zal ik Frits doodslaan? Ik

sla jou liever dood!"

"Nu, dat is dan weer een misverstand," komt de meester, "ik stel voor, dat jullie voortaan eraan denken dat je met een mes brood snijdt en met een bijl hout haakt voor de kachel. Verder kun je maar beter je gemak houden - wat deksell Jullie stellen je aan als een stel onmondige kinderen!"

De wapens zakken reeds. "Jamaar -"

"'t Interesseert me niet wie begon en wie de schuld heeft; waar twee kijven, hebben twee schuld. Jullie gaan naar huis en graag in vrede; neem meteen de was mee."

De juffrouw heeft de was reeds in de hand, de vrouw neemt de zak over, slingert deze met een zwaai op de brede rug, dan geeft ze het mes aan haar man. Voor ze vertrekken keert ze zich nog even naar de meester en de juffrouw: "Eer ik an dat schaap zal komme," zegt ze nijdassig, "eer maak ik me eige kindere een voor een af."

Dan sjokken ze samen terug.

Na een kwartier belt de vrouw weer aan. "Hier heb ik wat voor Frits, omrede het kind zo'n doodschrik heb bekomme" zegt ze. "'k Heb 't onderlaas meege-nomme van de kermis."

Verwonderd houdt de juffrouw een strijkje in de hand, een rood geruit strijkje voor een overhemd; ze heeft sommige polderjongens er mee zien lopen en zij noch haar man hebben die plotselinge nieuwe mode kunnen begrijpen... Ze bewaart het strijkje echter als een bizar kleinoed.

De meester gaat met de nog wit van schrik ziende Frits naar Wijk aan Zee. Het weer is fris en helder en een wandeling lokt aan. Frits vergeet snel alle schrik als hij aan de hand van zijn vader naar de kanaalgraverij gaat, waar ze moeten oversteken om aan de overzijde te komen. Ze staan voor een drassige bedding, waar later het klaphek zal komen en zien naar de vaargeul die langzaam verandert in een kanaal.

"Kijk eens," zegt de meester, "links is de zee die door een sluis wordt tegengehouden, als nu deze geul diep genoeg is uitgegraven en uitgebaggerd komt het water hier ook en dan is het kanaal weer een stukje klaar."

Frits knikt; het lijkt hem nogal eenvoudig. Alle grote werken schijnen eenvoudig, denkt de meester, het in aanbouw zijn is vaak interessanter en grootser dan het voltooide.

Frits vindt het een interessante vraag of ze nog door de bedding kunnen lopen zoals altijd - er is zoveel water bijgekomen, stel je voor dat hij er door mag spatten!

Enkele slijkers hebben de meester ontdekt. "Wil de meester naar de overkant?" Zalle we effies een brug

slaan?"

"Graaf meteen even een tunnel onder het kanaal," roept de meester lachend om zijn eigen dwaze inval: een tunnel onder het kanaal - een tunnel..."

"Een brug," juicht Frits, "kijk es vader, ze maken een brug!"

Enkele polderwerkers zetten teertonen in de bedding, nemen een brede plank en leggen deze van ton op ton, terwijl de meester met Frits op z'n rug in de bedding doorgaat. Frits danst van plezier op zijn vaders schouders; dit is nog veel leuker dan draven door de opspattende modder. "Doen de mensen dat altijd?" vraagt hij.

De meester schatert het uit. "'t Is niet de bedoeling - nee, m'n jongen, je vader wordt hier als een vorst behandeld, nou, nou -"

De wandeling wordt een tocht met veel plezierig oponthoud, want er zijn zoveel bloemen te bewonderen; de meester heeft een open oog voor de prachtige flora en fauna die hier nog heerst. Telkens wijst hij Frits op het bizarde en Frits straalt als hij ook reeds ontdekkingen doet.

Het wordt te laat de schelpweg naar Wijk aan Zee nog op te gaan, daarom keren ze terug, beladen met geplukte bloemen en bizarde plantenstekjes en pollen. De meester draagt Frits af en toe want de weg is lang. Toch is alles hier een verkwikkend; de zeewind en frisse geur van zee en duin en veld omspoelt hen en geeft altijd nieuwe moed en levenslust. Dit heeft de meester bitter nodig als hij in de avond zijn huis weer verlaat en de vele danstenen binnengaat. Het dansen zelf zal hij niet zo streng veroordelen, maar de tenten, waar gedanst wordt, die staan hem tegen. Een walm van rook en jeneverlucht hangt in de rokerige ruimte; er wordt gespeeld, muziek jankt er door heen; er wordt gedanst in een wilde roes. De meiden zwieren met hun weelderige lichaamsvormen half naakt rond; een bacchante lach op hun vette gezichten en een dubbelzinnige taal, die de mannen in pikantheid evenaardt en vermaakt.

"Daar hè je de fijne meester!" giert een meid, met haar schitterende beringde vinger naar de meester wijzend, die kalm rondziet en bij de deur blijft staan. "Nou motte we effies vroom worre, jonges." Ze gilt van de pret als de mannen weer naar haar grijpen en ze over de grond wordt gesleept.

De meester wil zwijgend vertrekken, maar dan valt er een wonderlijke stilte want dit verwacht men niet van hem; hij praat meestal, maar dit zwijgen treft hen meer dan praten. De baas van de danstent veegt meteen de stilte weg met wat wilde kreten - hij wil feest en geen gemier.

Bij Hein van de kroegbaas vindt de meester wat hij zoekt: aan een tafeltje zitten Rooie Nels en Hannes elkaar wat toe te drinken en te brullen van de lach om de moppige verhalen van de Paardekop die bij hen zit. Het gehele gezelschap is goed op dreef en Hein glimt van genoegen omdat hij Rooie Nels en die uitgestreken Hannes weer onder zijn klanten heeft. "Ik dacht warempel dat die sukkel bekeerd waren door de meester" heeft hij tegen Riek gezegd.

"Een bel jenever is sterker dan de meester," griffelt Malle Riek mee.

"En als ik -" hikt de Paardekop, met zijn vuist op de tafel roffelend, wat Nels doet uitschateren: "Pas op de meubels van Riek!"

"Wat Riek?" rumoert de Paardekop, "zal ik bang zijn voor Malle Riek? Ik hou van Riek, lekker warm in bed, wat wou je nog meer! Schenk nog es in, meld!"

Riek schommelt met haar brede omvang tussen de tafeltjes door, er komt weer goed geld in 't laatje; zij laat de mannen wel kletsen. "Zal je d'r niet wild van worre?" plaagt ze, "zo'n Paardekopkie kan van al die jenever wel hittig wordel!"

Een bulderend gelach, ook Nels stikt bijna van plezier, "Hij ken wel wat hebbe, de schooier, woont alleen, mooler ken je 't niet hebben!"

"Nou, wat zou dat?" schiet de Paardekop weer los, "ik vind hier op 't dorp genoeg! Een lekkere boel, hoor!"

"Leve ons pikketanussie!" schreewt Hannes en op die kreet staan allen waggelend en zat op om nog harder te kunnen schreeuwen.

"En as ik 't hoekie omga," schettert de Paardekop, "jonges, nee, nou motte jullie effies je bek hove - as magere Hein wild wordt en me komt hale, nou, dan het ik een mooi plannetje..."

"Magere Hein mot jou niet," weet een ander, schokkend van de zatte lach, "die m ot geen paardekoppe -"

"Nou motte jullie effe hore!" buldert de Paardekop boven alles uit, "As jullie me dan gaan begrave -" Hij slaat zich op de knieën van de lach: "Jonges, ik krijg de stuipe van de lol."

"Nou, wat motte we dan?" joelen de anderen, "je zal wel een mooie dooie weze!"

De Paardekop slaat een nieuwe borrel naar binnen, smakt en likt z'n lippen af. "Als ik dan begrave wor en jullie me naar m'n laatste rustplaats sjouwe -"

"Zallie eindelijk rust hebben," vuurt Hannes aan, "en wij ook."

"Jullie motte me één ding belove, nee, echt," schudt de Paardekop, "ik wil op me kist een fles jenever hebbe en glaassies voor jullie allemaal. Dan kenne jullie een pikketanussie neme op m'n laatste reis!"

## Hal Lindsey en de bijbelse profetie

Vervolg van pag.9

gelijk-geloof aan. Hij bekoert ze volgens het model van zijn eigen bekering.

### Schade voor het christendom

Het is onze overtuiging dat Hal Lindsey's optreden de zaak van het evangelie schaden zal. Allereerst is zijn profetie op grond van de bijbel niet houdbaar. Heel zijn opvatting over 'prophecy' wijkt af van de bedoeling van de

bijbel. We moeten niet denken dat dit buitenstaanders zal ontgaan. Zij zien hier een christen met teksten acrobatische toeren uithalen en ze krijgen daardoor wel een schone indruk van het christendom. Verder zal een niet-uitkomt van Hal Lindsey's voorspellingen, waarvan er sommigen reeds een baard dragen, allerminst strekken tot verheerlijking van de naam Gods.

Een christendom dat de Schrift maakt tot een boek met

puzzles (dat dan ineens door een ontcijferaar een oplossing vindt) is bezig om van het evangelie een geheimleer te maken die alleen door ingewijden verstaan kan worden. Het evangelie krijgt op deze wijze wel een heel vreemde image. Raadselboek. Ontsluit de toekomst. De lijnen in de hand van de wereldgeschiedenis gelezen. Met de bijbel kom je verder dan met de voorspelende heks op de kermis: je weet nu alles over Rusland en Wereldoorlog III. Maar als

men zo alles uit de politieke feiten kan bewijzen inzake de vervulling van bijbelse profetie, — is er dan nog wel geloof nodig? Geloof in de dwaasheid van het kruis?

Moet dit beeld van de bijbel bij het publiek ingang vinden? We verzettent ons daartegen met handen en voeten. Houd alsjeblieft op om de Schrift tot een verzameling van (met het verstand op te lossen) profetische puzzles te maken. *Kein ander Evangelium!*, deze

leus willen we ook hier laten klinken.

Aan de goede bedoelingen van Hal Lindsey heb ik niets wanen door zijn optreden als leraar van mysterien de Schrift in een verkeerd licht gezet wordt. Arme mensen, die zich zo laten voorlichten. We hebben hier te maken met de zoveelste waninterpretatie van Gods Woord. En zo iets brengt altijd schade. We hebben hier te maken met een vorm van nieuwe christelijke gnostiek.

## "KIK OP BOEKEN"

Kent u ze? de 11 provincie boeken met honderden kleurenfoto's.  
Bestel het boek van uw provincie, of de set \$18.95 per deel.



**Speelman's Book House Ltd.** 351 Albion Rd., Rexdale, Ont. M9W 3P3  
of bij uw Hollandse winkel!!

Als uw Canada Savings Bonds dit jaar vervallen

# Dan is het nu de tijd om te investeren in nieuwe Canada Savings Bonds

Hier zijn drie gemakkelijke stappen om uw geld voor u te laten werken.

### 1 Zoek uw obligaties op en identificeer ze

Twee series Canada Savings Bonds vervallen dit najaar:  
1969/70 Series (S24) vervallen 1 November 1978.

1968 Special Replacement Series (SR) vervallen 1 October 1978.

Kijk uit naar "S24" of "SR" dat voor het serienummer in de hoek van uw vervallen obligaties staat.

### 2 Zie te weten te komen hoeveel uw obligaties waard zijn.

Op de vervaldag zal iedere houder van "S24" of "SR" obligaties de nominale waarde ontvangen die op de bonds staat aangegeven, plus een speciale contante bonus uitkering, en alle rente op de obligaties.

Als u nog vragen hebt betreffende de waarde van de obligaties, vraag het aan de mensen op de bank waar u zaken doet.



### 3 Speciale regelingen maken het herinvesteren gemakkelijk

Biedt uw "S24" en "SR" Series Canada Savings Bonds aan aan uw bank of andere gemachtigde aflossings agent. Al het

papierwerk in connectie met de afkoop van uw obligaties zal dan voor u worden gedaan. Voor "S24" obligaties zal de overdracht van uw fondsen automatisch plaats hebben op 1 November.

Tijdens dezelfde transactie kunt u tekenen voor de nieuwe 1978/79 series Canadian Savings Bonds. U kunt de hele opbrengst van uw vervallen obligaties herinvesteren in de nieuwe series. Bovendien mag u voor een extra bedrag van \$30.000 kopen, de aankooplimiet van de 1978/79 series. Het is een goede manier om uw geld voor u te laten werken!

### Doe het nu

Er zijn meer dan 900.000 Canadezen die obligaties bezitten die gaan vervallen. Als u een van hen bent, ga naar uw bank, investerings dealer, trust company of credit union om te herinvesteren in de nieuwe Canadian Savings Bonds. Doe het nu en vermijdt de drukte!

## Nieuwe Canada Savings Bonds bieden u een grote keuze

Met de nieuwe series hebt u een keuze uit obligaties. Er is een Regular Interest Bond (Normale Rente Obligatie) die elk jaar rente uitkeert. En een Compound Interest Bond, die uw rente opnieuw investeert en rente op uw rente geeft.

### De Regular Interest Bond

Als u een geregelde jaarlijks inkomen van uw investering wilt hebben zal de Regular Interest Bond u aanstaan, die ieder jaar op 1 november automatisch rente uitkeert.

Als u bent als vele obligatie bezitters zult u de regelrechte storting waarderen. Met deze gemakkelijke keuze wordt de rente regelrecht gestort op uw dagrekening of spaarrekening. Vraag er naar wanneer u uw nieuwe bonds koopt.

Of u kunt uw rente per cheque thuis gestuurd krijgen.

### De Compound Interest Bond

Als u zoekt naar vermeerdering van uw spaargeld of een investering voor de toekomst of een pensioen fonds, zult u de Compound Interest Bond kiezen, die rente op uw rente verdient na het eerste jaar, tegen de gegarandeerde jaarlijkse rente van 8.90%. Bijvoorbeeld, een \$100 obligatie zal tot \$181.74 groeien op de vervaldatum in precies 7 jaar.

### Veiligheid en onmiddellijk kasgeld

Welk type obligatie u kiest, u bezit altijd een veilige, gewaarborgde investering die omgezet kan worden in baar geld wanneer u het nodig heeft.

### Een goede winst

Nieuwe Canada Savings Bonds zijn gedateerd 1 november 1978 en leveren een jaarlijkse rente op van 8.90% als u ze houdt tot 1985. Elke nieuwe obligatie verdient het eerste jaar 8.50% rente en 9% voor elk van de resterende 6 jaren.

Het kopen van Canada Savings Bonds is een grote Canadese traditie voor meer dan 30 jaar geweest. Zij zijn de bewezen keus.

**8.90%**  
Average Annual Interest to Maturity

**De bewezen keuze**

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## Calvinist Contact

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## Notes of Thanks

**TANGELDER:** We express our thanks to our children and grandchildren, relatives and friends for making our 50th Anniversary such a beautiful day. Thanks for the many cards, flowers, gifts and good wishes. Above all we may say: To God be the glory. Great things He has done.

Mr. & Mrs. B. Tangelder, 230 Nipigon St., #709, Oshawa, Ont.

## Births

**DE BOER:** Charles and Joanne. With praise and thankfulness to God for blessing them with the gift of a daughter, RACHEL LAURISSA born August 16, 1978. First grandchild for Mr. & Mrs. Arthur De Boer, R.R. 1, Selkirk. Second grandchild for Mr. & Mrs. Ibe Bergsma, R.R. 4, Simcoe. Third great-grandchild for Mrs. Kuperus, Sussex, New Jersey, U.S.A. Fourth great-grandchild for Mr. & Mrs. Ben De Boer, Ferrisburg, Vermont, U.S.A. Thirteenth great-grandchild for Mr. & Mrs. Jurjen Hoogeveen, R.R. 4, Simcoe. R.R. 1, Jarvis, Ont.

**FERNHOUT:** We praise God for adding a new member to our family. His name is JEFFREY STEPHEN. He was born on September 13, 1978. His proud grandparents are Mrs. K. Fernhout of Chatham, Ont. and Mr. & Mrs. S. Dijkstra of Winnipeg, Man.

Harry & Hilda Fernhout; Johanna, Jonathan, 48 Kerr Rd., Toronto, Ont. M4L 1K5.

**FLIKWEERD:** With praise and thankfulness to God, the giver of Life, for all of his goodness, we, Dan and Hetty Flikweert announce with happiness the birth of our first born, RACHEL MELISSA, born September 21, 1978, 8 lbs and 10 ozs. First grandchild of Mr. & Mrs. P.C. Flikweert of Chatham, Ontario and fourth grandchild of Mr. & Mrs. H. Van Rooyen of Beamsville, Ontario. "Praise the Lord the Creator of all Life."

50 Hickory Place, Brantford, Ont. N3S 3C8.

"The Lord is just in all his ways and kind in all his doings." Psalm 145:17

**KIERS:** With praise and thanksgiving to our Father, Who made all things well, Nick and Marlene Kiers (nee Vanderhout) are happy to announce the birth of their son, MICHAEL THEODORE (gift of God), born September 11, 1978. Happy grandparents are Mr. & Mrs. J. Kiers of Wellandport and Mr. & Mrs. C. Vanderhout of Grimsby.

22 Hunter Road, Grimsby, Ont. L3M 4A5.

**OLTHOFF:** We rejoice and give thanks to our Lord who so richly blessed our lives with the gift of a healthy son, SHAWN BERNARD, born September 17, 1978. Sharing our joy are his grandparents, Mr. John Olthoff Sr. — London, Ont.; Mr. & Mrs. Bonne Linker — Stratroy, Ont.; Mr. & Mrs. Roelf Pijl — the Netherlands as well as his aunts, uncles and cousins. John & Helen Olthoff (nee Linker), 434 Regal Drive, London, Ontario N5Y 1J9.

## Births

**TACOMA:** Sept. 19, 1978. Ps. 119:73. "Thy hands have made and fashioned me . . . JOSHUA TJITTE . . . give me understanding, that I may learn Thy commandments. Jack & Tetty Tacoma, R.R. #1, Moorefield.

First grandchild for Mrs. Sandra Tacoma, Moorefield, Ont. Eighth grandchild for Mr. & Mrs. M.P. Doornbos, Dokkum, the Netherlands. First great-grandchild for Mr. & Mrs. D. Vanderhei, Harrison, Ont.

**VAN DIJK:** Thanks be to God, the Giver of all life. He has made us grateful and happy with the birth of our son, CHRISTOPHER KARL, a brother for Deanna, Lisa, William and John. September 18, 1978. Wytse and Joanne van Dijk (nee Buesink), 320 5th Ave. S.E., Sioux Center, Iowa, 51250.

## Marriages

**BYMA-ELLENS:** With joy and thanksgiving we praise God for the blessings He has given. We, Mr. & Mrs. Henry Byma and Mr. & Mrs. Kenneth Ellens are pleased to announce the marriage uniting our children, ANNA and JACOB. This celebration of love will take place on Saturday, October 7, 1978, the Lord willing, at 3:00 p.m. In the Smithville Christian Reformed Church, Smithville, Ontario. The Rev. P. Ravensbergen officiating. Future address: 223 Miles Rd., Hamilton, Ont.

**DREYER-HELMUS:** Mr. & Mrs. John Dreyer of Kitchener and Mrs. Helmus of London are happy to announce the forthcoming marriage of their children, DIANE and DICK. The Wedding Ceremony will take place, the Lord willing, October 21, 1978 at 3:00 o'clock in the Waterloo Pentecostal Tabernacle. Rev. Veenstra from Ingersoll officiating. Future address: 480 Lakeshore Rd. E., Apt. 407, Mississauga, Ont.

**HAMMER-PEETSMA:** We, JOYCE HAMMER and NICO PEETSMA announce our forthcoming marriage on October 20, 1978. The ceremony will take place at one thirty in the afternoon in the Clarkson Christian Reformed Church with Reverend Kuyvenhoven and Reverend R. Fluit officiating. Future address: 272 Dean St., Simcoe, Ont. N3Y 4J1.

**TEVELDE-WEGMAN:** Mr. & Mrs. Ralph Tevelde of Thornton, Ont. and Mrs. Catherina Wegman of Barrie, Ont. are pleased to announce the forthcoming marriage of their children, GELJA and RICK. The wedding ceremony will take place, D.V., October 7, 1978 at 2:30 p.m. in the Christian Reformed Church of Barrie. Rev. J. Harry Bierman officiating.

Future address: Mr. & Mrs. Rick Wegman, Box 533, Purvis St., R.R. 2, Stroud, Ont. L0L 2M0.

**TILSTRA-PETERSON:** Mr. & Mrs. Glen Tilstra of R.R. 1, Dunnville, Ont. and Mrs. Esther Peterson of Delta, B.C., joyfully announce the marriage uniting their children, BETTY and HOWARD. This celebration of love will take place, the Lord willing, Friday, October 6, 1978 at 4:00 p.m. in the Emmanuel, Bethany United Church, Robinson Road, near Dunnville. Future address: Sunshine Drive, Delta, B.C.

**VERBURG-VAN KESTEREN:** Mr. & Mrs. Adrian Verburg of Chatham, Ont. and Mr. & Mrs. Rengert Van Kesteren of Chatham, Ont. wish to announce the forthcoming marriage of their children, COLLEEN HILDA and CHARLES PAUL. This celebration of love will take place, D.V., on Friday, October 20, 1978 at 5:30 p.m. in the First Christian Reformed Church, Chatham, Ont. Future address: R.R. 7, Chatham, Ontario N7M 5J7.

## Anniversaries

Trenton, Ont. Montreal, Que. 1953 1978 November 10

"Rejoice in the Lord always; again I will say, rejoice." Philippians 4:4. With joy and thankfulness we hope to celebrate the 25th Wedding Anniversary of our loving parents and grandparents,

OKKE and NITA ALMA BOUMA (nee Optendrees)

We thank the Lord for his guidance in the past years and we pray that He will continue to bless and keep them.

Anne & Bert Langendyk; Gregory — London, Ont.

Roger Bouma — Montreal, Que. Teresa Bouma — Montreal, Que. Caroline Bouma — Montreal, Que. Home address: 34 Hazel Dr., Dollard des Ormeaux, Que.

1953 1978 Holland Marsh Smithers, B.C. With joy and thankfulness to the Lord we hope to celebrate with our parents, their 25th Wedding Anniversary on October 8, 1978.

HARRY and GRACE DE JONG

We all love you very much and appreciate all you have done for us. We pray that God will continue to bless you in the many years to come. Your loving children: Henry

Sandra & Dennis Normandin Stewart John Steven Mary Michele Bradly 1766 Main St., Box 61, Smithers, B.C. V0J 2N0.

Congratulations and best wishes to our dear parents and grandparents who will celebrate their 40th Wedding Anniversary on October 20, 1978, God willing,

DICK DE VRIES and INA DE VRIES (nee Boelens)

"Oh, give thanks to the Lord, for he is good; his lovingkindness continues forever."

Ralph De Vries — Mountain, Ont. Mike & Betty Palmer; John, Louis — Mississauga, Ont.

Louis & Jenny De Vries; Alisa, Pamela — Mountain, Ont.

Ronald & Bonnie De Vries; Stephani, Melanie — Smith Falls, Ont. Open House will be held in the Kemptville Christian Reformed Church on Saturday, October 21 from 3:00 p.m. - 5:00 p.m. Best wishes only. Home address: R.R. #3, Mountain, Ont. K0E 1S0.

"O give thanks to Jahweh, for He is good, His steadfast love endures forever."

Joining in praise and thanksgiving to God, we wish to congratulate our parents with their 45th Wedding Anniversary.

WILLIAM SR.

and CHRISTINA ROMYN (den Boer)

on October 27, 1978. Their thankful children and 21 grandchildren:

Elsie & George Van Dyke — Calgary, Alta.

Gert & Natalie Romyn — Portage-la-Prairie, Man.

Connie & Dan Bruinooge — Weyburn, Sask.

Audrey & Norman Dalberg — Calgary, Alta.

Harry & Shirley Romyn — Stratton, Ont.

Tina & John Douma — Portage-la-Prairie, Man.

Bill & Delores Romyn — Stratton, Ont.

Jackie Romyn — Edmonton, Alta.

Joanna & Henry Vos — St. Albert, Alta.

Home address: Box 75, Stratton, Ontario, P0W 1N0.

## Anniversaries

On October 16, 1978, we hope to celebrate with our parents,

ALBERT & FLORENCE BUISMAN (nee Vanderschaaf)

the joyous occasion of their 25th Wedding Anniversary. We are thankful to the Lord and pray that He will bless them in the years to come. Their children,

John & Hilda Pete & Johanna Jim Joanna Ray

Open house on Friday, October 20, 1978 from 2:00 p.m. on Steeles Ave. W., R.R. #2, Brampton, Ont. L6V 1A1.

Bowmanville Whitby 1953 October 17 1978

The Lord willing, we hope to celebrate with our dear parents,

PETER and EDNA BUMA (Balhuis)

the occasion of their 25th Wedding Anniversary. That the Lord will bless them and keep them in His care is the prayer of their thankful children.

Irene & George Manitius — Oshawa Diane — Whitby David — Whitby

There will be open house on Saturday, October 21st from 3-5 at the Hebron Chr. Ref. Church, Elisabeth Cr., Whitby. Home address: 232 Lupin Drive, Whitby, Ont. L1N 1Y1.

On October 12, 1978, the Lord willing, we hope to celebrate with our parents,

CLARENCE JAARSMA and ANN JAARSMA (nee Hartog)

their 40th Wedding Anniversary. We thank the Lord for the many years He has given them together, and we pray that He will continue to bless them for many years to come. Marianne & Stan Siendell — Fort Nelson, B.C.

Art & Coby Jaarsma — Caledonia, Ont.

David Jaarsma — Edmonton, Alta. Jim & Amy Jaarsma — Victoria, B.C.

There will be an open house in the Grace United Church, Trenton, Ont., on Saturday, October 14, 1978, from 3-5 p.m. Home address: R.R. #5, Trenton, Ont.

Share your family news with us

OCTOBER 17, 1978

It is with great joy and thankfulness to our faithful God that we celebrate with our parents and grandparents,

ANDREW DE BEER SR.

and CLARA DE BEER (Mrs. Crans)

the occasion of their 10th anniversary. We thank God for the decade they have enjoyed together in their senior years and for what He has given to us through this union. May you enjoy many years together yet in God's care.

Congratulations from:

The De Beer Family

Siep & Reinou Wiersma — Dokkum, Holland

Fred & Margaret De Beer — Georgetown

Klaas & Ann Posthumus — Dunnville

Sid & Sylvia Weening — Tottenham

Bill & Tina Vander Velde — Dorchester

Joe & Nancy Vander Kool — Bradford

Mike & Rose De Beer — Jarvis

Jim & Susan Verkail — Bradford

George & Dorothy Bell — Calgary

Tony & Mary Squadron — Philadelphia, U.S.A.

Peter & Francis Jonker — Calgary

Andy & Jean De Beer — Brampton

and 48 grandchildren.

The Crans Family

Shirley & Ralph Schotsman — Mount Hope

Charles & Donna Crans — Hamilton

Joan & John Elzinga — Dundas

Jack & Rita Crans — Cornwall

Don & Anne Crans — Grand Rapids, U.S.A.

Wayne & Kathy Crans — Hamilton

Henry & Jane Crans — Hamilton

and 19 grandchildren

Home Address:

18 Kingsmere Cres., Brampton, Ontario

## Anniversaries

Birdaard 1953

Picton 1978

Psalm 121

With thankfulness to God and great joy in our hearts we hope to celebrate with our parents,

PETER KEMPENAAR

and THEDA KEMPENAAR

(nee Spijkema)

their 25th Wedding Anniversary on October 14. Their thankful children, George Janet

Brenda

Open house on Saturday, October 14, 1978 from 2:00 - 5:00 p.m. at their home in Westlake, R.R. 1, Picton, K0K 2T0.

**Anniversaries**

The fellowship of the FIRST CHRISTIAN REFORMED CHURCH OF TORONTO, wishes to acknowledge with gratitude that,

MR. & MRS. K. NOORDHUIS

have now faithfully served our congregation as custodians for 25 years. The anniversary will be observed, D.V., on Saturday, October 14, 1978 with a reception in the Fellowship Hall of the church. There will be opportunity to congratulate them from 3:00 - 5:00 p.m. We express the hope that many years of service may be added to their 25 in which Klaas and Ann Noordhuis have been our much appreciated caretakers in the real sense of that word.

The fellowship of the First Chr. Ref. Church of Toronto.

With grateful hearts to our Lord we hope on October 27, 1978, with our parents and grandparents,

MARTINUS VEENHUIS  
and  
HENDRIKA VEENHUIS  
(Begineman)

to celebrate their 45th Wedding Anniversary. We thank them for their care for us all and pray for many blessed years to come. Their children:  
Gerry & John Van Zeumeren — Truro, N.S.  
John & Anne Veenhuis — Upper Stewiacke, N.S.  
Hank & Maria Veenhuis — Westville, N.S.  
Annebeth & John Dykstra — Durham, N.S.  
Marty & Patricia Veenhuis — Westville, N.S.  
and 26 grandchildren.  
R.R. #2, Westville, Pictou County, N.S.

**Obituaries**

It pleased the Lord to take unto Himself suddenly our dearly beloved husband and father, on September 25, 1978

HERMAN GROTHUIS

at the age of 48. Psalm 121  
Willemin Grotenhuis, nee Harbers Wilma  
Don & Dian  
The funeral service was held on Wednesday, September 27, 1978 in the Williamsburg CRC. Rev. L. Schalkwijk officiating. R.R. 1, Inkerman, Ont. KOE 1J0.

It pleased the Lord to take unto Himself suddenly our dearly beloved son-in-law, brother-in-law and uncle on Monday, Sept. 25, 1978.

HERMAN GROTHUIS

at the age of 48.  
Mrs. D.A. Harbers — Brinston, Ont.  
Bill & Myntje Harbers — Brinston, Ont.  
Jack & Dora Van Leur — Ottawa, Ont.  
Bill & Gerda De Jong — Winchester Springs, Ont.  
Cor & Riek Rook, Copden, Ont.  
Nellie Harbers, Acton, Ont.  
Nieces and nephews  
I Thess. 4: 13-18.

Op 25 september 1978 heeft de Heere in Zijn ondoordringelijke wijsheid, op 48 jarige leeftijd in Zijn heerlijkheid opgenomen onze zoon, broer, zwager en oom

HERMAN GROTHUIS

Namens de familie:  
Th. W. te Grotenhuis-Legters — Halle, Holland  
Gerhard en Gerda te Grotenhuis-Halle, Holland  
Henk en Els te Grotenhuis — Hattem, Holland  
Hans en Rita te Grotenhuis — Lynden, Ont.  
en neven en nichten.  
Joh. 10: 1-15  
Molenweg 4, Halle, Holland.

**Obituaries**

The congregation and consistory of the Williamsburg Christian Reformed Church expresses its heartfelt sympathy and love to Mrs. Willemin Grotenhuis and family in the sudden death of their husband and father.

HERMAN GROTHUIS

on September 25, 1978, at the age of 48. May the Lord comfort and strengthen them in these difficult days.

"And they sing the song of Moses, the Servant of God, And the song of the Lamb, saying: 'Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages! Who shall not fear and glorify thy name, O Lord? For thou alone are holy. All nations shall come and worship thee, for thy judgments have been revealed.'" Rev. 15: 3-4.

August 15, 1978

RICHARD BOSMA

age 16, was taken home through a car accident. We are mourning and yet . . . "he is safe in the arms of Jesus."

Parents: Fred & Ellie Bosma brothers and sisters:  
Fred & Elsie Pel (niece Susan) — Cranbrook, B.C.

Fred Jr.  
Margaret  
Wilbert  
Carl  
Gladys  
New Westminster, B.C.

"And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 51:11

On September 16, 1978 the Lord called Home our dear husband, father, grandfather, and brother:

EGBERTUS (BERT) HAASDIJK at the age of 64.

His longing to be close to the Lord is now fulfilled. His example of life in Christ will live on in his children and grandchildren.

Dear husband of Johanna Wilhelmina Haasdijk-Scheffer

Father and grandfather of:  
Ed & Dinie Haasdijk; Fred, Julie, Jim, Glen, Caroline — Kelowna, B.C.

Phil & Rita Buitendijk; Donna, Linda, Heather, Theo — Edmonton, Alberta

Ulrich & Liz Haasdijk; Robert, David, Joel — Vernon, B.C.

Marinus & Helen Haasdijk; Anne, Alice, Heidi — Edmonton, Alta. Jerry & Cathy Haasdijk; Karin, Gregory — Calgary, Alta.

Paul & Joyce Wiersma — Ames, Iowa

Brother of:  
Geertje Haasdijk, Tjits Haasdijk, Jan Haasdijk Ede, the Netherlands. 4124 - 16 St. S.W., Calgary, Alta. T2T 4H6.

Op Zondag 1 oktober 1978 heeft de Heere tot zich genomen mijn geliefde vrouw

JELTJE VISSER-geb. Van Schepen op de leeftijd van bijna 89 jaar. Haar verlangen om bij Jezus te zijn is thans vervuld. Ps. 42:1 (berijmd) Haar geliefde man Simon Visser, Graham Sideroad, R.R. #2, Newmarket, Ont.

Begrafenis heeft plaats gevonden

op woensdag 4 oktober 1978 van

uit de Holland Marsh Christian Reformed Church.

On Sunday, October 1, 1978 it pleased the Lord to take unto Himself our dearly beloved sister-in-law and aunt,

JELTJE VISSER - nee Van Schepen at the age of 88. Psalm 91.

Mrs. L. Hallema-Visser and family — Waterford, Ont.

Taeke & Detty Visser & family — R.R. #2, Newmarket, Ont.

Taeke & Agnes Visser & family — R.R. #2, Newmarket, Ont.

**Obituaries**

The Lord took home his dear child,

JOHANNA PETRONELLA  
ENGELAGE-den Tonkelaar

formerly Mrs. Dirk Moraal, at the age of 83. Phil. 1:21. "For to me, to live is Christ and to die is gain."

Beloved wife of Frederick Engelage. Dearly loved by all her children, grandchildren and great-grandchildren in Canada and Holland.

October 1, 1978.

Elim Villa, Waterdown, Ont.

We extend our christian sympathy to Mr. Fred Engelage and all the children in the sudden death of his beloved wife, mother, and grandmother,

MRS. J.P. ENGELAGE  
(nee den Tonkelaar)

(formerly Mrs. Moraal) on Sunday, Oct. 1, 1978. Psalm 23.

Her friends at Elim Villa, Waterdown, Ont.

**Misc.****FLORIDA**

Faith Orthodox Presbyterian Church, 600 SE, 58 Ave., Ocala, Fla. Worship services Sundays at 10 and 11 a.m. and 5 p.m. Truly biblical and truly reformed. A warm welcome awaits you.

**The Immanuel Christian School Society of Aylmer**

Ontario, kindly requests the co-operation of its former principals, teachers and society members in the collection of any material (samples of school work, pictures, old report cards etc.) that could be used in the making of its

**Memory Book**

celebrating its 25 years of operation. All materials will be returned upon request. Please forward all materials and correspondence to: Mrs. R. Saarloos, 91 Moore Ave., Aylmer, Ontario N5H 2Z8.

**Ministers**

**Retired Minister:** The Aylmer Christian Reformed Church requires a retired minister to assist the pastor in his educational, counselling and visitation duties. This position is for two years or more. For detailed information write, Secretary of Committee for Future Goals, N. Haaksma, R.R. #5, Aylmer, Ontario, N5H 2R4.

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Send resume in confidence to: Mr. Harry Vander Meer, Operations Manager, The Back to God Hour, 6555 West College Dr., Palos Heights, Ill. 60463.

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**25th Anniversary Celebration**

of the

**Christian Reformed Church  
of Ingersoll, Ont.**

The congregation extends a warm welcome to members and former members to help celebrate.

A dinner is planned for Oct. 20, 1978 at 7 p.m. followed by a social evening at the Ingersoll Arena.

Thanksgiving services are planned for Sunday, October 22, 1978 at 10 a.m. and 2 p.m. at the church.

Tickets available at \$4.50 per person.

Contact A. Van Beek, R.R.1, Beachville, Ont. N0J 2A0. Phone (519) 423-6719.

The Mr. & Mrs. Club of the Burlington C.R.C.  
are proud to present

**The Torchman**

and

**The Selkirks**

on Friday night, November 17, 1978 at 8:00 p.m.

Tickets are \$3.00 per person and \$2.00 for children under 18. Tickets are available at Ed Hofland, 335-0527 or at J. Thies, 632-9744 or at the Family Christian Bookstore, 750 Guelph Line, Burlington, telephone: 637-9151.

**LADIES, COME ONE — COME ALL  
FALL RALLY**

Date: October 18, 1978

Place: Christian Reformed Church, Hwy #5, Dundas, Ont.

Morning meeting: 10 o'clock a.m.

Guest speaker: Rev. H.R. De Bolster from St. Catharines

Topic: HEILIGMAKING

Afternoon: 2 p.m.

Guest speaker: Dr. L.J. Kirk from St. Catharines

Topic: THE ART OF LISTENING

Visitors are most welcome.

South East Ontario League of  
Christian Reformed Ladies Societies

**CALENDAR OF EVENTS**

- Oct. 12 Fall Rally of the S.W. Ontario League of the Chr. Ref. Ladies Societies in the Chr. Ref. Church, St. Thomas, Ont. at 10:00 a.m.
- Oct. 14 The Ambassadors, Hamilton District Male Chorus, in Concert, Mohawk College, 8:20 p.m.
- Oct. 14 CJL Annual Meeting, Kipling Collegiate, 380 The Westway, Etobicoke, Ontario. John Olthuis speaks on "Our Political Task for Social Justice" with MPs T.C. Douglas and David MacDonald responding. Dr. H. Hart is the guest speaker of the evening banquet.
- Oct. 18 Fall rally of the S.E. Ontario League of Chr. Ref. Ladies Societies in the CRC (Hwy 5), Dundas, Ont. at 10:00 a.m.
- Oct. 20 The Ambassadors, Hamilton District Male Chorus, in Concert, Brampton Immanuel Chr. Ref. Church, 8:20 p.m.
- Oct. 21 The Ambassadors in Concert, Holland Marsh Chr. Ref. Church, 8:20 p.m.
- Oct. 27 Concert by James Ward and Michael Blanchard in the Mohawk College Auditorium at 8 p.m. Tickets available at Family Christian Bookstore in Burlington.
- Nov. 4 AAC's annual meeting, 229 College St., Toronto, 1 p.m., followed by inaugural lecture of Dr. George Vandervelde, 4 p.m. on "Theology: From queen of sciences to handmaiden of faith", at Knox College Chapel, 59 St. George St., Toronto.
- Nov. 25 Elders conference (and wives) in Drayton Christian Reformed Church.

**Christian Labour Association of Canada**

CLAC Western Social Action Conferences, Speakers - 9:30 a.m. - Dr. Harry Groenewold, "Multi-culturalism and the Open Society." - 1:30 p.m. - Dr. Bernard Zylstra, "Is there Legal and Social Space for the CLAC in Canada?" Vancouver, Saturday, October 14, 1978, First Christian Reformed Church, New Westminster, 8255-13th Avenue. Edmonton, Saturday, October 21, 1978, St. James United Church, 14323-107 A. Avenue.

**Canadian Reformed fall lecture series**

Thursdays, Oct. 5, 12, 19 and 26 at 8 p.m. in the library of the Guido de Bres Canadian Reformed High School, Stone Church Road between Upper Wellington and Upper Wentworth, Hamilton, Ont. Speaker: Drs. H.M. Ohmann on "The Kingdom of God in the Old Testament". Registration is free but should be confirmed by telephoning the theological college at (416) 529-5569.

**Klaas Jan Mulder in concert**

October 7, St. Catharines, Ont., Maranatha CRC, 8:15 p.m. October 11, Toronto, Ont., United Metropolitan, 8 p.m. October 13, Drayton, Ont., Drayton CRC, 8:15 p.m. October 14, Bowmanville, Ont., Bowmanville CRC, 8 p.m. October 21, Chatham, Ont., St. Andrews United Church, 8:15 p.m. October 24, Fergus, Ont., Melville United Church, 8:15 p.m. October 25, Kitchener, Ont., St. Andrew's Presbyterian Church, 8:15 p.m. October 27, London, Ont., St. Paul's Cathedral, 8:15 p.m. October 28, Hamilton, Ont., Christ's Church Cathedral, 252 James St., 8 p.m.

**Concert Tour by James Ward and Michael Blanchard**

October 25 — St. Catharines; October 27 — Hamilton; October 28 — Guelph; October 30 — Bowmanville; November 2 — London; November 3 — Toronto; November 4 — Detroit; November 5 — Grand Rapids.

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For tickets call: (416) 451-1781

**Holland Marsh, Chr. Ref. Church, Oct. 21, 8:20 p.m.**

For tickets call (416) 775-2635

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Oct. 13	Oct. 11	Oct. 10 (9:00)	Oct. 6 (noon)
Oct. 20	Oct. 18	Oct. 17 (noon)	Oct. 13 (noon)
Oct. 27	Oct. 25	Oct. 24 (noon)	Oct. 20 (noon)

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## A gem in a barage of psychiatric advise

**Depression. What It Is and What to Do About It**, by Roger Barrett; published by David C. Cook Publishing Co.; 227 pp.; price: \$6.95. Reviewed by Mary Vander Vennen of Christian Counselling Services, Toronto.

At last! A sensible, professional, though non-technical book by a sensitive Christian on the subject of depression.

Dr. Barrett calls depression the "common cold" of psychopathology, and with that we can all agree. Everybody experiences it at some time or other in degrees ranging from mild, fleeting "blues" to much greater depths

of immobility. In simple laymen's language Dr. Barrett describes various causes for depression, and types of people and kinds of experiences which often combine to produce depression. He talks about guilt and punishment, distinguishing between true and false guilt and the kinds of punishment depressed people seem so often to invite or to inflict on themselves. He does not fall into the trap of reducing depression to only an emotional disorder, or only a spiritual disorder, or only a biological disorder. And he gives sensitive Biblical direction which is not merely simplistic advice. All this is presented in a lively, readable style, illuminated with many examples from his

work.  
If depression is the "common cold" of psychopathology, books about depression are the aspirins of the evangelical publishing world, and most of them are about as effective. Depressed people are bombarded with advice ranging from confessing sin to praising the Lord for everything including depression. So it is a great pleasure for me to recommend a book which takes into account the complexity of the causes of depression, the proper place of medication in treating depression, and efforts the depressed person must exercise, and which gives sensitive Biblical direction — not answers — to those efforts.

## A witness for the Lord

**Walking Through The Fire**, by Laurel Lee; published by E.P. Dutton & Co.; a Bantam pocket-book, 147 pages; illustrated by the author. Reviewed by Ineke Parlevliet.

What can you say to a young pregnant woman with two children, who is poor, neglected and later abandoned by her husband and who is faced with the fact that she has Hodgkin's disease, an agonizing form of cancer that threatens to take her life as well as her baby's? What can you say to such a woman? Nothing. We don't have to either, for Laurel Lee has something to tell us. It is all in her little book, a journal of

her experiences as a suffering and very sick patient in the hospital and at home. Above all it is a journal of how she experienced God's love and strength during this trying time.

She does not preach. She hardly talks about God and yet every page of her beautiful, courageous book breathes the love of God and her unfaltering faith in Him.

The doctor advises her to have an abortion. She flatly refuses. She bites her pillow to smother the screams of pain which want to jump into the open. The tests are endless and increase her suffering. But she doesn't talk much about that. Instead she witnesses

to her doctors and nurses about the great love and mercy of her God and Saviour.

This book is a result of her testimony to four student doctors that with God all things are possible. In her hospital bed, sick and suffering and facing "a firing squad of circumstances", as she calls it, she finds the peace that is beyond understanding. And she wants to share this with as many people as possible. With you, too.

The book is filled with humour and funny drawings. You read it through in no time; but the message of the book will linger on and on and on. Buy this cheap little gem and pass it on. It should be in every church library.



## LET'S PLAY CHESS

editor: Pete Layer

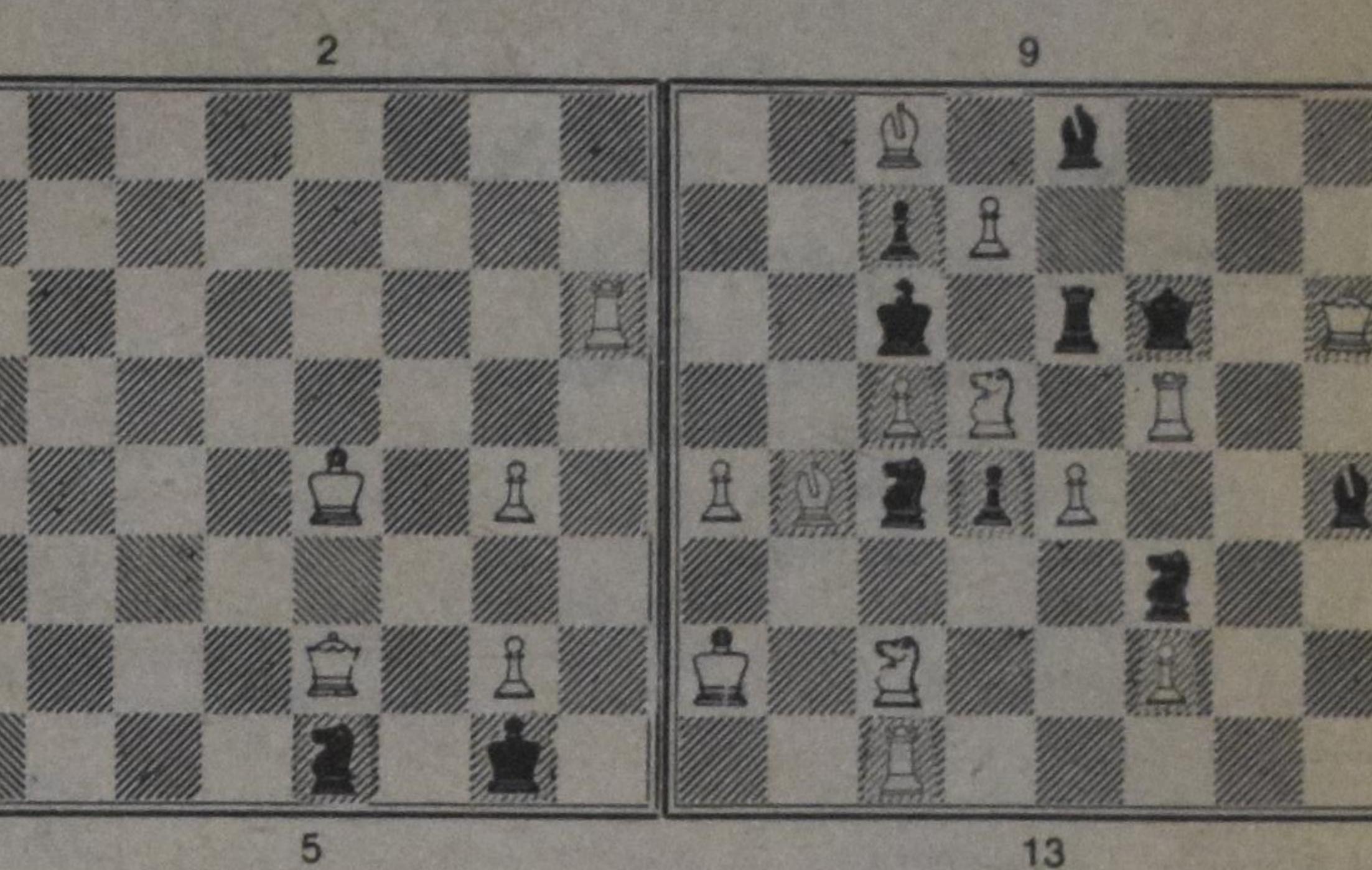
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Dr. Massmann, Germany, 1936

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A. Eerkes, Holland, 1942



5  
3-mover

13  
3 pts.

Notes:

1. The three-mover may contain a few surprises. Remember that the pawns are not covering the squares close to the Black King. The big pieces will have to do the work this time, with the Black Knight doing a lion's share. Please indicate the key and the few variations.
2. The Dutch two-mover already contains a half-pin (half because it requires the removal of a piece to make a true pin). The main theme deals with interferences (self and inflicted) and the opposite: line openings. This means that pieces will interfere or open the line of attack of a Rook, Bishop or Queen. In addition pieces may interfere or open a planned battery attack. You only have to indicate the key and threat to obtain full points.
3. The deadline for the October problems will appear in next week's paper.

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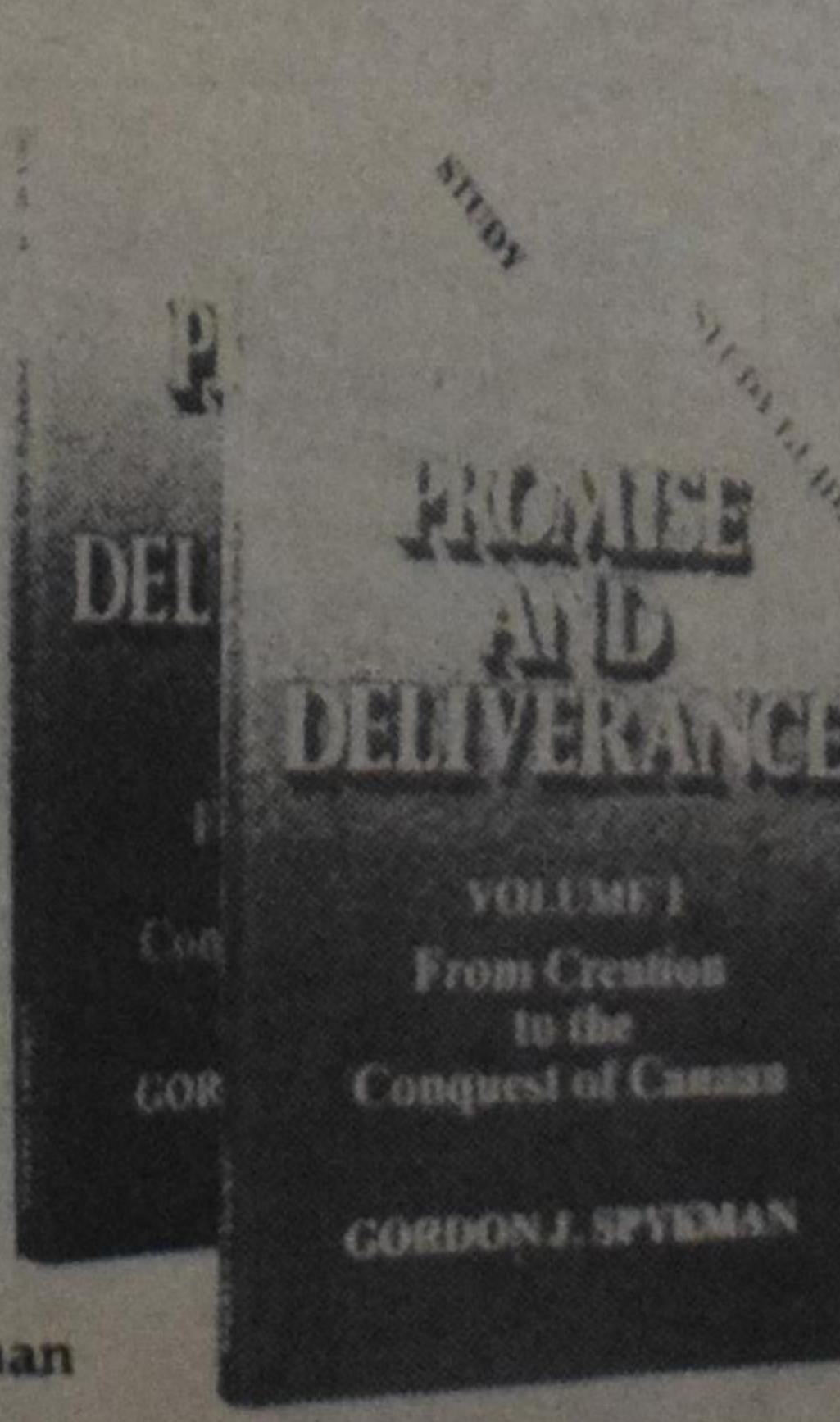
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